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ART. I.—*The Second Part of the History of the Anglo-Saxons, from the Death of Egbert, to the Norman Conquest. By Sh. Turner, F.A.S. 2 Vols. 8vo. 16s. Boards.* Cadell *and* Davies. 1801.

WE have already amply expressed our opinion of the merits and defects of this publication*, and find no reason to correct it. Yet the two volumes now before us give us more pleasure in the perusal than the first, which was often degraded into a kind of romance by the author's fondness for Cambrian traditions. To the candid eye of science it is of no moment in what language an old chronicle or tale is composed; all we ought to expect is that the same standard of affection be applied to similar productions, and that no more favour be shown to a Welch or Irish fabrication than to one in the Icelandic or old German language. The same critical investigation must be employed to determine their several ages, and their claims to be admitted into the sacred roll of history. The Saxon chronicle, those of Iceland, and many other monuments of Gothic literature, have been carefully published by men of solid and acknowledged learning, and accompanied with Latin translations, so that their information is open to the whole republic of letters, and can be weighed by every man of tolerable judgement. Many northern antiquaries, when literature began to revive in their country, invented and propagated fables concerning their ancient history, which were afterwards refuted, and are now rejected with silent contempt. If, in like manner, the Welch and Irish fables were fairly brought before the literary world, they would be equally unworthy of discussion. Aware of this, their antiquaries have only produced extracts and references to manuscripts which they pretend are of great antiquity, but which, in all probability, are monkish legends of the fourteenth and fifteenth centuries, when the invention of paper had produced almost as many scribblers as were afterwards generated by the invention of printing. The use of rhyming in the pretended ancient Welch poems, the violent transition in the chronology of authors from the sixth century to the twelfth, and many other circumstances, strongly argue against

* See our XXVIIIth Vol. New Arr. p. 12.

the authenticity of the remains attributed to the Welch bards, and similar monuments of spurious antiquity. The Welch and Irish, as a people, we regard with fraternal affection; but we cannot, in candour or justice, assign a credit to their traditions which would be ridiculed if granted to those of any other nation. The very form and nature of the Welch triades, to select one example, would be contemplated as a proclamation of absurdity if it occurred in any other language; for what can be more puerile than to build a variety of historical facts upon the number three? There were three great men, there were three fair women, &c. &c. would be considered among all European nations as a conception remarkably foreign to good sense. Yet such are the works upon whose authority the Welch antiquaries and Mr. Turner attempt to correct the history of England! It certainly requires no knowledge either of the Irish or of the Welch language to pronounce a judgement upon productions of this kind; and our regard for historical truth must induce us to censure any author who shall build on such foundations. When error or weakness is detected, it always attempts to recriminate; and the same want of judgement which is shown in its adoption will doubtless be displayed in its defence. Thus it may be asserted that we are prejudiced against the Welch or Irish, or have personal objections against Mr. Turner, whom we never saw nor heard of till his book came before us. To such oblique allegations we shall offer no reply, as they are not only erroneous but foreign to the argument,—nay used indeed in default of argument, being a species of railing concerning which we need not repeat a proverbial observation. The only answer to our arguments must consist in counter-arguments, in a manly and open discussion of the subject, with exact quotations, and conducted on principles of common literary ratiocination.

As, happily, the Welch have no remains of so *modern* a date as the ninth century, our author's judgement is less biassed in these two volumes than in his first; and we are inclined to pardon his exuberance of Scandinavian reading, which has been too much neglected in treating English history. The preface to the second volume opens in the following manner:

'The publication of the First Part of this History imposed an obligation on its author to complete the design announced in its preface. This design was mentioned to consist of a Second Part, which was to carry on the History of the Anglo-Saxons from the death of Egbert to the Norman Conquest, where the civil history of this people ends, because by that event their dynasty was closed. A Third Part was also announced, in which it was proposed to state the language, laws, literature, religion, and manners, which prevailed among this branch of our ancient ancestry.

'The present publication exhibits the execution of the Second Part, which had been promised. The abundance of materials compelled the author to extend it to two volumes.

'It is now eleven years since the idea of this history was conceived, and its execution begun. It was first suggested by the striking fact, that, with the exception of one or two slight references, the northern literature has never been consulted by the English historiographers. The criticism of Dr. Blair impressed upon the attention of the present author the Death-song of Ragnar Lodbrog. The genius of this heroic poem could not fail to interest; and its subject, being his depredations on the British islands, and his death in Northumbria, excited a strong curiosity to know something of his history. On referring to our esteemed historians, the author found that they had taken no notice of this important and striking character. The curious subject of the northern piracy had been as little studied. The author was therefore led to desire an acquaintance with the literature of the north, because, without that, he perceived that the history of his own countrymen could be but imperfectly apprehended.

'The notes of Stephanius, on Saxo Grammaticus, increased his wish to know more of the history and remains of the nations on the Baltic. On comparing their documents with our own, he was struck with the resulting fact, that the great Danish invasion, by which Alfred and his brother were so afflicted, was not a casual depredation, but a deliberate attack to revenge the death of the celebrated Ragnar Lodbrog. This circumstance, which gave system and meaning to what appeared before to be incoherent and unconnected, occasioned further researches and it at last became apparent, that the inattention of our writers to the northern documents had filled their histories with obscurity and mistake. The more he investigated the subject, the more important it seemed that this deficiency should be supplied. The connexion between our history and that of the northern nations was so intimate and incessant, that it appeared impossible to study the English annals from Egbert to William the Conqueror with any precision or intelligence, unless the northern literature was consulted and applied.

'To combine the history of the Baltic with our own, whenever they had been in circumstance connected, was the purpose for which this work was originally undertaken. In pursuing this object, it was perceived that the Anglo-Saxon history, during the ninth, tenth, and eleventh centuries, had been very superficially narrated, because it had been unjustly undervalued. It became therefore an additional feature of the present undertaking to make a careful research into the authentic documents of our early history, to supply the facts which had been omitted, and to correct the inadvertencies which had hitherto prevailed.

'On the life of the great Alfred the author has been willingly diffuse. Such a king demanded, and has received, a minute attention: but as general and indiscriminate panegyric is not only a violation of historic truth, but a diminution of the moral uses of the character applauded, the author hopes that no man will censure him for having glanced at the errors of Alfred, at the same time that he has endeavoured to do justice to his merit.' Vol. ii. p. v.

At the end of his preface Mr. Turner has, with his usual judgement, introduced into his text a long Greek and Latin

quotation from Bochart, and has translated it in a note for the sake of the unlearned reader, in which he has violated the honest meaning of Bochart by interpreting *obtrectandi studio* 'the desire of malignant detraction,' whereas it means simply a wish to disparage the book. As our author is not destitute of imagination, perhaps he conceives that malignity alone can perceive any faults in his matchless production; and we must remind him of the French author, who asserted that none but fools could blame his publications; to which another replied, in the words of Scripture, *Stultorum infinitus est numerus.*

These volumes commence with the accession of Ethelwolf, A. D. 836; but the author has prefixed some desultory chapters concerning Scandinavian history, in which he shows an excessive fondness for the Icelandic fictions, and a long ironical account of the system of Rudbeck, now forgotten even by the learned. He displays the usual affected imitation of Gibbon; but the strong selective judgement of that great writer always instructs or amuses, even in his most fugitive notes; while our author's notes merely swell the page, and show that, since he has glanced at many books, he is resolved to lose none of his extracts. The Latin passages from the Scandinavian antiquaries, far from interesting the general reader, will disgust even the most patient, as they have neither merit nor elegance to recommend them to such attention. Snorro, the Icelandic historian, is quoted to the English reader by the name of Snorre, which must produce the general pronunciation of Snorr, while he is already known throughout Europe by the name of Snorro, the *o* supplying the strong pronunciation of the Icelandic *e*. We will not, however, dwell on triffling objections, but shall proceed to consider the more important parts of the work, and select a passage concerning the first appearance of the Danish pirates.

'Such were the depredations by which the kings, sea kings, and vikingr of the north were distinguishing themselves in reciprocal murder and domestic ruin at the commencement of the eighth century. Like tygers in disposition, but more dreadful from their weapons, their contriving ingenuity, and the all-powerful organization of the human hand, they lived but to plunder and to massacre. They nursed their children in blood, and educated themselves to slaughter. In the energy of their heroic courage, which laughed even at their own destruction, they displayed powers superior to the common standard of nature. But whatever were their talents or their capabilities, their paths of action were the paths of demons. Society in their regions resembled a world delivered up to the governance of the whirlwind or the earthquake. Destruction hastened after destruction, ruin paused a moment only to return with new horrors; every bay was an ambush, every shore was a Golgotha.

'For a long time the miseries of this desolating system were limited to the Baltic. It was around this narrow sea that the fiends ab-

horring human happiness goaded the wretched population to acts of mutual calamity. Europe knew them not. After the colonization of England had freed the Germanic and British ocean from Saxon piracy, Europe was blessed with almost three centuries of tranquillity. One Danish rover is stated to have wandered to the Maese* in the beginning of the sixth century but the enterprise was unfortunate and insulated. It produced no repetitions that are recorded; at least after this century† we hear no more of them for above 200 years.

'In the middle of the eighth century, the northern pirates began to navigate the peninsula of Jutland. A new deluge of destruction then burst upon Europe, and continued to pour calamity with little intermission, at least on England, for almost two ages afterwards. The whole of the ninth century was particularly saddened by their fearful visitations.

'When we proceed to fix the period at which the northern pirates first molested the Anglo-Saxons, we are perplexed by the contradicting accounts of the Saxon annalists, and the writings of the north. Our most respectable chronicles expressly mark the year 787 as the period of the first appearance of the Northmen on our coasts‡, although one author indeed loosely mentions 753§. Now this remarkable circumstance of their not merely stating an aggression in such a year for the first time, but of their adding in express words, "These were the first ships of Danish men that sought the land of the English nation," has an appearance of knowledge and precision, which, unless opposed by equal certainty and correctness, must influence our belief.' Vol. ii. p. 53.

'* Gregory of Tours, who lived in 573, the oldest author extant who mentions the Danes, narrates this expedition, L. 3. c. 3. p. 53. Corpus Franc. Hist. ed. Hanov. 1613.

'† The manner in which Venantius Fortunatus, who lived in 565, mentions them, implies some little activity and notoriety in these people at that time. To Chilperic he says,

Quem Geta, Wasco, tremunt, Danus, Scytha, Saxo, Britannus,
Cum patre quos pridem te domitasse patet. L. 8. c. 1. p. 822.

'To the Dux Lupus he says,

Quam tibi sis firmus cum prosperitate superna,
Saxonis et Dani gens cito vita probat.
Borda a quo fluvius sinuoso gurgite currit,
Hic adversa acies, te duce, cæsa ruit.

L. 6. p. 810. Bib. Mag. Pat. T. 8.

'‡ Sax. Chron. p. 64.—That wæron tha ærestan scipu Deniscra manna the Angel cynnes lond gesohton.—So Flor. Wig. Hi primi fuerunt qui de Dania Angliam adierunt, p. 280. The evidence of Ethelwerd, who died 1090, is as explicit: Ipsa et advectio erat prima, p. 839. The same body Malmesbury describes as having come to explore the soil and courage of the people, p. 16. Huntingdon says, Hic primus fuit Anglorum cæsus a Dacis, et hæ puppes primæ fuerunt, quas huc Daci adduxerunt, p. 343. Without loading the page with more verbal quotations, I will state briefly that Hoveden, 410. Matt. West. 282. the Asserii Annales, 154. Higden, 251. Wallingford, 530, and Chron. Petriburg, 9, affirm the same.

'§ This date exists only in the Chronologia Augustin. Cant. published in the X. Script. 2236. 753 prima Danorum rabies in Thaneto. This chronology ends 1419. I can place no dependance upon it as to this fact. Torfæus says, Camden in his Silures mentions the Danes at Archenfield in 715. Camden certainly has this date, but I believe it is a misprint for 918, which is the year put to the event in the Saxon Chronicle, p. 105.'

In the course of three lines, p. 76, the Normans are affectedly styled Northmen and Northerns.

In his account of Ragnar Lodbrog our author shows little critical acumen; but we have neither time nor space to examine the topic. In p. 123 Mr. Turner mistakes his authorities, the figure of an eagle not being cut on the back of the person punished, but himself divided at the back bone, in which cruel operation savage mirth found some semblance of the wings of an eagle. In this and similar passages we cannot conceive the reading of eleven years, and should rather limit the time to eleven months, from the want of skill in the most trivial points of Scandinavian antiquity.

The Normans landed in Yorkshire A. D. 870.

'The news of their unfortunate arrival reached the English stations, and produced a lamentable effect; for a part of the small army, affrighted by the vast disproportion of numbers which in the ensuing morn they must encounter, fled during the darkness of the night. Out of 800 men, whom Algar and his seneschals had brought into the field, 200 only had the courage to remain. This desertion might have inspired and justified a general flight; but the rest, as though they had felt that their post was the Thermopylæ of England, with generous magnanimity and religious solemnity, prepared themselves to perish for their country and their faith.

'The brave Algar managed his diminished force with the wisest œconomy, and with soldierly judgment. He selected the valiant Tolius, and 500 intrepid followers, for the post of the greatest danger, and therefore placed them on his right. Morcard, the lord of Brunne, and his companions in arms, he stationed as their protecting flank. On the left of his array, Osgot, the illustrious sheriff, with his 500 soldiers, took his allotted post, and his flank was composed of Harding of Rehale, with the young and impetuous citizens of Stamford. Algar himself with his seneschals chose the centre, that they might be ready to aid either division, as exigency required.' Vol. ii. p. 133.

This passage we cannot pretend to explain; and the term 'depthless whirlpool,' p. 140, it is impossible sufficiently to admire, both for its sense and elegance. Nor is this the only strange term which disgraces the pages of Mr. Turner. The following certainly approaches to the bombastic.

'Alfred is one of those distinguished characters who emblazon the page of history, and give dignity even to the meanest writer who makes their actions the subject of his composition. As conspicuous in the annals of time, as the comet in the paths of heaven, a luminous stream of praise has always accompanied his name. Dazzled by the proud magnificence, the recording mortal has been unable to number the clouds which may have occasionally dimmed its orb in a part of its progress.' Vol. ii. p. 168.

If the reader can pardon a recurrence of such passages, he will find the reign of Alfred detailed with considerable care. Our

author attempts to apologise for some severities in the early part of his reign, which the original authors call tyranny.

'In considering this subject, we must, in justice to Alfred, remember that all his errors were confined to the first part of his reign, and were nobly amended. It is also fair to state, that the imputed neglect of his people must not be hastily attributed to a tyrannical or profligate disposition, because it may be referred to circumstances which better suit his authentic character. It may have arisen from the intellectual disparity between himself and his people. When men begin to acquire knowledge, they sometimes encourage a haughty self-opinion, a craving fondness for their favorite pursuit, and an irritable impatience of every interruption. This hurtful temper, which disappears as the judgment matures, may have accompanied Alfred's first acquisitions; and such feelings could only be exasperated, when the duties of his office called him from his studies and meditations into a world of barbarians, who despised books and bookmen, with whom his mind could have no point of contact, whose ignorance provoked his contempt, and whose habits, perhaps, excited his abhorrence. Accustomed, in his privacy, to converse with the mighty shades of ambition and intellect, who had graced the ages which had preceded him, his mind became assimilated to theirs, and could only loathe the rude savages who filled his court, and degraded his kingdom. How could his young mind compare the exalted characters, and high civilization of Greece and Rome, with the ignorance and ferocity of his contemporaries, without indignation, impatience, and misanthropy? How could he have possessed the love of what is great, beautiful, and good, and not have been affected by the melancholy contrast between his studies and his experience?' Vol. ii. p. 185.

This apology appears to us to be sophistical; for, even supposing that Alfred was learned, whereas he appears to have passed his youth without education, it was his duty to teach and improve his people instead of irritating them by acts of tyranny. The story of the old woman who scolded Alfred because he did not turn her cakes is thus dignified:

'The unsparing taunts must have sounded harshly to Alfred's haughty temper, but the stern law of inflexible necessity compelled him to convert the vulgar effervescence to a moral utility: he heard with patience, and coerced with irritability.' Vol. ii. p. 191.

We are at a loss which most to admire in this sublime passage, the sense or the melody. Another paragraph, somewhat similar, may be found p. 209; and, in p. 217, this industrious author, who employs eleven years to produce three volumes of compilation, tells us that 'The scite of Luna is unknown.' We shall not repeat with Milton

'Not to know me argues yourselves unknown:'

but we must whisper, that Mr. Turner could not have given a more deplorable proof of his ignorance of classical learning,

Luna being celebrated by Pliny and other ancient authors; and if he had looked into a not very scarce book, vulgarly called Ainsworth's Dictionary, he might have found that Luna is a town on a bay of the same name in Tuscany, on the confines of Liguria. The bay is now the Gulf of Spetia. And when our author supposes that a Norman invader mistook this town or village for the imperial city of Rome, he only shows great credulity in his monkish authority. But we return to a more pleasing passage. Alfred constructs a fleet A. D. 897.

'He was skilled in domestic architecture, and he applied his talents to the construction of ships; he caused vessels to be built against the Northmen, full-nigh twice as long as theirs, swifter, higher, and less unsteady. In some he put sixty rowers, in others more. They were neither like Frisian nor Danish ships, which then excelled all others in Europe. They were made on that improved plan which the judgment of Alfred, enlightened by his knowledge and experience, discerned to be more useful than either*. Six Danish vessels ravaged the Isle of Wight and Devonshire, and the intervening coast. The king ordered nine ships of his new naval architecture, manned with Frisians and English, to pursue them; with the orders to take alive all they could†. The king's fleet found the Northmen's six near the shore; three of these were aground, the other three went out and endured the combat, two were taken, the third escaped with only five men. The conquering English sailed to the bay where the others were detained; but the inconstant waters betrayed them into peril. The unexpected retreat of the waves separated the English fleet into two portions; one, consisting of three ships, remained fixed close by the enemy, the rest were kept asunder on another part, and could not move to the support of their friends. The wary Danes embraced the golden opportunity, and attacked the three ships which the waters had placed near them. Lucumon, the king's geresa, perished, and Æthelferth, his geneat or herdsman, three Frisian chiefs, and sixty-two of the crew. Of the Danes 120 fell. The battle seems to have been indecisive; but the tide first releasing the Danish ships, they sailed into the ocean. They were however so injured, that two were afterwards cast on the English shore, and their crews were ordered by Alfred to execution. The same year, twenty more of their ships were taken, and the men were punished as pirates‡.

'Thus terminated the formidable attempt of Hastings; and as the pages of history are peculiarly appropriated to notice those characters who display talents superior to their contemporaries, it would be injustice not to mention that Hastings appears to have been the most distinguished warrior of all the Northern myriads who over-flooded

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'* This important passage deserves to be transcribed in its original language. "Tha het Alfred cyning timbrian lange scipu ongen tha æscas. Tha wæron ful neah twa swa lange swa tha othru. Sume hæfdon 60 ara-sume ma. Tha wæron ægther ge swiftran ge unwealtran, ge eac hyran thonne tha othru. Næron hie nawther ne on Fresisc gescæpene ne on Dænisc bute swa him selfum thuhte, thæt hie nytwyrthoste beon meahton." Sax. Ch. 98.

'† Fl. Wig. 335.

'‡ Sax. Ch. 99. Flo. Wig. 335.

Europe. Ragnar Lodbrog has acquired a melancholy fame; but his most celebrated actions were fugitive piracies; his laurels were generally won from barbarians like himself; and though he once invaded France, he had followed Hastings, and he found her in her most exhausted and distracted state, and his aggression was but transient. But Hastings, whom he had selected for the war-mentor of his son Biorn, afflicted France with the most direful invasions for thirty years. And when the congregated power of Germany and France, wielded by the able Arnulph, checked his ambition on the continent, he sailed fearlessly to England, and for three years conflicted, with peculiar talents, against all the intelligence of Alfred, before his resources were exhausted. As far as we can distinguish the last incidents of his life, he returned to France, and obtained from the king the gift of some territory, where he passed the remainder of his life in peaceful privacy*. His memory was honoured by the encomium of a warrior in a future age, whose invasion of England was successful, but who had not to encounter the abilities of an Alfred†.' Vol. ii. p. 240.

We cannot explain Mr. Turner's reason for metamorphosing old Hasting or Asting into Mr. Hastings. In page 250 our author again evinces his radical defect, that of judgement and good sense, by informing us that we may all emulate Alfred, and follow his example in almost every instance, to use his own expressions. We wonder that Mr. Turner did not add, Hail gentle readers, all born in the ninth century, all the sons of kings, I know that ye are powerful monarchs, and that ye have repeatedly conquered the Danes!—'We want some of the inspirations of the laurel,' p. 253. Perhaps, in this last passage, laurel-water is implied. In like manner, p. 272, we find 'The *Divisione Naturæ*' mentioned by this great Latin scholar.

In p. 288 Mr. Turner justly reproves Voltaire, who asserts that Alfred tried to discover a passage to the East Indies by the north. In our opinion, that lively but superficial writer has confused the voyage of Ochter into the Baltic with Alfred's embassy to the shrine of St. Thomas in Hindustan; neither of them having, however, the most distant reference to commerce.

The account of Alfred's literary productions, chiefly translations, and of the originals, forms the best written and most interesting part of these volumes. Yet our author, p. 364, seems a stranger to the Egyptian Babylon, so ably illustrated by D'Anville.

The third volume opens with the reign of Edward the Elder,

'* Hastingus vero Karolum Francorum regem adiens, pacem petiit, quam adipiscens, urbem Carnotensem stipendii munere ab ipso accepit. Wil. Gemm. 221. He is mentioned for the last time on Rollo's invasion and acquisition of Normandy, as residing at this place. Ib. p. 228, and Dudo, p. 76.

'† William the Conqueror, in his address to his troops, as stated by Brompton, says, "Quid potuit rex Francorum bellis proficere cum omni gente quæ est a Lotoringia usque ad Hispaniam contra Hasting antecessorem vestrum, qui sibi quantum de Francia voluit acquisivit, quantum voluit regi permisit, dum placuit tenuit, dum sauciatus est ad majora anhelans reliquit." p. 959.'

and closes with the Norman conquest. In this volume Mr. Turner has profited by our advice, and has given some curious anecdotes from unpublished Saxon remains. But, in the incidental mention of Scottish history, he shows himself a complete stranger to the chronicles published by Innes and other more recent elucidators. He argues, vol. iii. p. 22, that because our Latin historians have used passages to be found in unpublished Saxon chronicles, therefore the whole series of our ancient annals has the force of contemporary evidence. Is this reason or logic? It was always understood that our Latin writers did not invent, but copied preceding chronicles. But, because an author of the thirteenth century copies a chronicle of the eleventh or twelfth, does this imply an evidence contemporary with the eighth or ninth century.

The noted battle of Brunenburg is said, by Simon of Durham, to have been fought at Weondune. This seems to be Winston on Tees, a very probable place, as there are entrenchments and other marks of a conflict. The name also signifies the place of battle; and it is highly probable that the original name of Brunenburg was, after the victory, changed to Winston. In p. 39 Mr. Turner modestly informs us that his pages attempt to *perpetuate* the history of England, which is to suppose that, with the Encyclopedists, all other books are to perish. He should also have discovered, p. 47, that there is a history of Britain, in four volumes folio, digested with more attention than the old work of Lobineau. The death of a king is told in the following sublime style, p. 110—'When prosperity was every where gladdening his reign, and his ambition had been appeased by the monarchy of England, the king was suddenly precipitated into the clouds of futurity.'—The account of the origin of tournaments and of the Benedictine order appear to us illiterate; but we cannot stop to investigate these topics; nor shall we blame Mr. Turner, p. 156, for the use of the word *inebriety* in the sense of *drunkenness*, while it means just the reverse. When he supposes, p. 164, that Edwin's catastrophe was a misfortune to Europe, he argues upon very modern principles. In p. 171, the translation of Dunstan's dream does not correspond with the passage quoted. But what are we to say to an historian who, insensible of the long discussions of our Humes, Littletons, and Dalrymples, passes the difficult question concerning a province called Lothen, on the confines between Scotland and England, by informing us, p. 185, that this was the county of Louth. Is it possible that Mr. Turner should mean the county of Louth in Ireland? From what we perceive of his various and injudicious reading on many topics, and his profound inscience of others, we should not wonder even at this.

We shall close our extracts and observations with Mr. Turner's account of the Norwegian invasion, which, immediately preced-

ing that by William the Conqueror, has been often overlooked by our historians.

'While William was putting in action every means of offensive aggression, which talents like his, so exercised in warfare, could devise, the king of Norway was also summoning all the resources of his country to give prosperity to his ambitious hopes. It is a pleasing instance of the growing importance of England that his notice to his subjects of his intended expedition did not meet with the unanimous concurrence of the Norwegian mountaineers. Though some, exulting in the recollection of their Haralld's atchievements, thought disaster impossible; yet others intimated that England abounded with valiant chiefs and soldiers. Like a part of the Norman nobility, they did not hesitate to foretell that the invasion would be a work of perilous difficulty, and doubtful issue.

'The time had been, when, to mention an expedition against England, was to collect speedily a numerous fleet of eager adventurers. But now that the fortress of reputation was rising round the island, we find that as the hour of attack drew near, ominous dreams began to flit through Norway. Snorre has detailed three of these, and mentions that many other portents occurred of dire and ill-boding import. The dark minds of the north discovered their feelings by their superstitions. They began to dread the English power, and they found deterring omens because they were disposed to look for them.

'Haralld Hardrada having appointed his son Magnus to govern Norway in his absence, sailed with his other son Olaf, and with his queen Ellisif (Elizabeth) and her daughters Maria and Ingegerdr, across the British ocean. He reached Shetland, and, after a short delay, he sailed to the Orkneys. He left there his family, and, directing his course along Scotland, he landed with his multitude of warriors at the Tyne. His aggression seems to have been unforeseen. The duke of Normandy absorbed the attention of Harold, who did not expect that his hour of difficulty would have been made more stormy by a competitor from the north. Hardrada found no opposition of importance on the English coasts. Tostig joined him. They sailed onwards to Scarborough, which they plundered and burnt. They turned the point of Holderness, and with above five hundred ships entered the Humber.

'They proceeded up the Ouse as far towards York as Richale. The related earls Edwin and Morkar, though taken unawares, prepared to oppose Haralld Hardrada with the same spirit which had before expelled Tostig. On the 20th of September they gave battle to the invaders near York, on the right side of the Ouse. Hardrada formed his warriors into such an arrangement, that one of his wings reached the river, and the other was flanked by a ditch and marsh full of water. The banner of the king and the flower of his warriors were on the river. His line at the ditch was weak and tempted the attack of the earls, the brothers-in-law of Harold. They drove the enemy from their position. It was then that Hardrada rushed into the battle, and with his compact troops pierced through and divided the pursuing English. Some were driven to the river; some to the marsh and ditch. The slaughter was so great, that the

Norwegians traversed the marsh on the bodies of the fallen. The Saxon account confirms the Icelandic: it claims the first advantage for the English, and acknowledges that in the disasterous close more were pushed into the waters than were slain by the sword. The earls were besieged in York.

'Harold, watching anxiously the motions of the duke of Normandy, had stationed his troops on his southern coasts. The success of Haralld Hardrada compelled him to abandon this position of defence, and to march with his army into the north. To repel the king of Norway immediately was essential to his safety, and with this purpose he proceeded towards him so rapidly, as to reach York four days after the defeat of the earls.

'Hardrada had been as much reinforced by the friends of Tostig, and by those adventurers who always join the flag of victory, as the time would permit; but the sudden presence of the king of England was an incident which he did not anticipate.

'He had committed his ships to the care of his son Olaf with a part of his forces, and had marched with the rest towards the city to settle the government of the province. The day was beautiful and mild. The sun shone with those pleasing beams which exhilarate the spirits, and give new charms to irradiated nature. But, alas! the drama of ambition was acting in the country, and its melancholy catastrophe was about to scatter round the dismal spectacle of death. Man was hastening to deform the smiling scene with all the massacres of ferocious battle. On a sudden, the king of Norway saw an army marching towards him. He inquired of Tostig who they were. Tostig stated his hope that they were a supply of his friends, but he knew enough of his brother's activity also to add, that they might be the English forces.

'The advancing troops were soon discerned to be hostile, and Tostig wishing a more elaborate preparation, advised a retreat to the ships, that the strength of Norway might join the battle in its most concentrated vigour. The king of Norway was hero enough not to decline an offered combat, but he sent three swift couriers to command the immediate presence of his other warriors.

'He drew out his men in a long but not dense line, and bending back his wings, he formed them into a circle every where the same depth, with shield touching shield. In the centre the royal banner was planted, not unaptly surnamed the ravager of the earth. The peculiar mode in which the cavalry attacked was the cause of this arrangement. Their custom was to charge promiscuously in an impetuous mass, to fly off, and to return in the same or at some other point. Haralld Hardrada was as yet weak in cavalry. It was now but the 25th September, and he had not had time to mount many of his troops. The king of England, on the contrary, came forth with the strength of the island, and of course a large part of his army must have been horse. To secure himself against this superiority was the first care of the Norwegian.

'The first line were ordered to fix their lances obliquely in the ground, with the points inclining towards the enemy, that the cavalry might impale themselves when they charged. The second line held also their spears ready to plunge into the breasts of the horses, when

near. The archers were joined with the array of Haralld and Tostig, to contribute their efforts to the success of the day.

'Hardrada rode round his circle to inspect its order. His horse stumbling, he was thrown to the ground, but he sprang up, and wisely exclaimed, that it was an omen of good. Harold, who observed the incident, thought otherwise. He inquired who that Norgewian was, clothed in a blue tunic and with a splendid helmet, who had fallen. He was answered, the king of Norway. "He is a large and majestic person," replied Harold, "but his fortune will be disasterous."

'An offer was sent to Tostig before the battle joined, to give him Northumbria and other honours, if he would withdraw from the impending conflict. Tostig remarked, that such a proposition in the preceding winter would have saved many lives; "But," added he, if I should accept these terms, what is to be the compensation of the king my ally?" "Seven feet of ground, or, as he is a very tall man, perhaps a little more," was the answer. This intimation closed the negotiation, for Tostig was faithful to his friend.

'The Norwegians not having expected a battle on that day, are said to have been without their coats of mail. The king of Norway sung some stanzas on the circumstance, and awaited the attack. His orders were implicitly obeyed. The charges of the English cavalry were received on the implanted points, and while the Norwegians kept their circle unbroken they repulsed every attack. Weary of their unprevailing efforts, the English began to relax in some confusion, and their adversaries were tempted to pursue. It was then that the fortune of Norway first drooped. The English returned to the charge. The Norwegians were out of their defensive arrangement, and felt the destructive fury of the English weapons. Hardrada encouraged his men by the most heroic exertions, but he could not bind victory to his standard. A fatal dart pierced his throat, and his fall gave the first triumph to his kingly competitor.

'Tostig assumed the command, and the battle still raged. Harold again offered life and peace to his brother and the Norwegians, but the enraged Tostig was deaf to reconciliation. Victory or death was his decision; and the arrival of the division from the ships, under the command of Eysteinn Orri, gave new hopes to his fury.

'These fresh troops were completely armed. Their attack was so vehement, that the fortune of the day was nearly changed; but they were exhausted by the speed with which they had hurried to the place of conflict. Their exertions relaxed as their strength ebbed; and, after a desperate struggle, Tostig and the flower of Norway perished. Harold, who had shown himself the ardent warrior through all the combat, permitted Olaf the son of the unfortunate Hardrada, and Paul the earl of Orkneys, to retire from the island with their surviving friends and a few ships. Olaf went to the Orkneys, and in the following spring to Norway, where he reigned jointly with his brother Magnus.' Vol. iii. p. 364.

Upon the whole, notwithstanding the errors and improprieties we have detected, we perceive considerable merit and industry in this publication; and the length of our criticism shows that

we deemed it worthy of attention. If the work were submitted to some judicious friend, the impure and inflated passages and expressions corrected, and the tedious digressions and declamations, fabulous authorities and useless notes, expunged, so as to reduce the whole to about one half the present size, it might deserve to stand on the historical shelf as the best account of the Anglo-Saxon period which has yet been laid before the public.

ART. II.—*An Inquiry into the Antient Greek Game, supposed to have been invented by Palamedes, antecedent to the Siege of Troy; with Reasons for believing the same to have been known from remote Antiquity in China, and progressively improved into the Chinese, Indian, Persian, and European Chess. Also, Two Dissertations: I. On the Athenian Skirophoria. II. On the Mystical Meaning of the Bough and Umbrella, in the Skiran Rites.* 4to. 14s. *Boards.* Becket. 1801.

IF the general state of literature be regarded, the progress of a reviewer may be compared to that of a traveller, who, in shaping his course from country to country, has to traverse a variety of landscape, sometimes distinguished by beauty and grandeur, at others barely pleasing, and frequently but barren and dreary. In toiling through regions of the last description, we now and then come to some pleasant *Oasis*, which, as in the present case, yields a more than ordinary gratification, from the uninteresting desert by which it is surrounded.

To give an adequate view of the work before us would require an extract from the preface more extensive than our limits will allow; instead, therefore, of dilating as we could wish, we shall proceed to the author's remarks, in the introduction, on the conclusions drawn by *Dr. Hyde* in treating the games of the East, and confirmed by *Sir William Jones*, that

'—there are particular circumstances, which not being immediately subject to the test of historic evidence, are to considered rather as matters of opinion; and which, consequently, if ever they should be accepted in a contrary sense from what has been already established, will never be deemed, I hope, presumptuously taken up, so long as they appear grounded on what is reasonable, and are treated consistently with probability.' P. xi.

Considering the question, *In what manner was the game of chess invented?* to be of this nature, he conceives it to comprehend what in the history of this game remains to be developed; and accordingly suggests it, as the proper object of inquiry, Whether it be more natural to conceive the game to have resulted from the inventive effort of an individual? or Whether, by progressive improvements, it at length attained its present state

of perfection? Having declared himself in favour of the latter position, after apologising with great modesty for venturing to differ from the learned writers before mentioned, the author directly proceeds to his subject, and commences his research by inquiring, in the first chapter, concerning *the* Πετ̃ειᾳ, *the game of Merrils—and whether the* Πετ̃ειᾳ *were invented by* PALAMEDES?

As to the *Petteia* itself, the first object is to supply such other information concerning it as Julius Pollux and Dr. Hyde have imperfectly given, for the purpose of rendering it more clearly understood. Beginning with *Saumaise*, his erroneous and inconsistent statement of the game is evinced, the equally contradictory and inconclusive remarks of *Meursius*, *Souter*, *Bulenger*, and *Casaubon*, are noticed, and, after pointing out an error into which even *Dr. Hyde* hath been led by the first of these authorities, we are brought to what the author offers from himself.

'We learn from Polybius that the πετ̃ειᾳ was a game of which the merit consisted in cutting off, and inclosing, or blocking up.

'This is fully expressed in the following words:

"Πολλους μεν γαρ αυτων εν ταις κατα μερος χρειαις αποτεμνομενος, και συγκλειων, ὡσπερ αγαθος Πετ̃ευτης, αμαχει διεφθειρε." Polybius, lib. i. sect. 84.

"For cutting off many of them by detachments, and, like a skilful player at the Πετ̃ειᾳ, inclosing, or blocking them up, he, without a battle, destroyed them."

'I think we need not hesitate to believe, therefore, that it was a game of circumvention, and, in this one respect, like the game called Πλινθιον, in which the object was to inclose or circumvent any one piece by two of the other party. This was effected in the Πλινθιον by the throw of a die, and in the Πετ̃ειᾳ by skill in moving.

'We find that when a piece was put to its shifts, it was compelled to move from the line or mark in the centre of the board:—"κινησω τον αφ' ἱερας"—"I will move my pebble from the sacred," says Suidas; and adds, "τουτο επι των την εσχατην βοηθειαν κινουντων τεταχται." "And this is said of those who adopt a measure (like this move in the Πετ̃ειᾳ) as their last resource." Not that any auxiliary attack was made, by this move from the sacred, to rescue any piece in distress, but that danger was avoided by moving from the sacred, and as it were "out of check."—"Ad periculum evitandum, potiùs quàm injuriam inferendam." P. 7.

'The manner of thus throwing the piece into difficulty may be learnt from Eustathius, who says of the ἱερα γραμμη,—"επει ὁ νικωμενος επ' εσχατην αυτην ἱεται."

"Since the player who had the worst of it was forced into a middle station between the piece attacking and the sacred mark, which was (εσχατην), an extreme boundary beyond it." P. 8.

'Nor can' (it is observed in p. 9.) "επ' εσχατην αυτην ἱεται" be

understood of the piece being forced *upon* the *sacred*, but being driven up to it.'—After obviating objections that might be alleged against this position, the author proceeds to supply the want of the board of Palamedes formerly exhibited at *Troy* and at Argos; but for this we must refer to the plate, from not possessing which, we regret that his exemplifications of the game must here be suppressed, since, with what is already given, they will account for every thing relating to *the* PETTEIA, excepting what respects the ιερα γραμμη, which is represented by the author as a square in the centre of a board consisting of sixteen squares. Its extension somewhat every way from the central point he conceives requisite to show its obtrusive power upon any pebble that might be forced by an enemy upon the nearest station to it; and that it was a *square* he infers from a similarity which the board of the *Petteia* bears to another game, composed of a like number of stations, though differently disposed, in the centre of which such a square existed. The game here alluded to is that of MERRILS, well known to the shepherds in our midland counties, the lines of which are often seen cut in turf on sheep-walks, and is styled by SHAKSPEARE *the Nine-men's Morrice.* This game, our author has no doubt, was originally played by the shepherds of the western parts of Asia, and thence made known by the Celts over all the north of Europe. It has afforded to *Mr. Tresham* the subject for a well-conceived vignette, though the lines of the diagram are out of perspective.

The game of Merrils, known to the Greeks by the name of Τριοδιον, is conjectured to have been more ancient than the Πεττειᾳ, and probably the parent of it; inasmuch as depositing the pebbles alternately must have been more ancient than moving them.

'Dr. Hyde observes, that the Oriental name for this central square upon the board of Merrils is *zindán, carcer:* Anglicè, "the pound,"—"quasi pecorum carcer." And indeed it is very probable that it was originally intended to represent something of this kind. For as the Eastern shepherds amused themselves by playing with the pebbles whilst they watched their folds, they might afterwards have introduced the figure of the fold itself, as an ornament to the board. This had likewise its use, the pebbles being probably first deposited there, and taken from it, as occasion required, in the course of the game.

'And here I think I observe the origin of the sacred mark; for, as I have no doubt of the Πεττειᾳ having taken its rise from this simple game, the sheep-fold was retained in the centre of the board of the Πεττειᾳ also, and styled by the Greeks σηκος, the sheep-fold. But in process of time we find this word accepted in a very different sense. And it came first to signify the square inclosure or railing within which the images of the gods were placed; and, at last, the ιερον, or temple itself. And thus, from want of discriminating between the ancient and modern sense of the word σηκος, the space in the centre of the board was called "the sacred;" and because it

covered the central station, or point of intersection, the "ἱερα γραμμη." P. 13.

In the following section, which concludes this chapter, the pretensions in favour of *Palamedes*, as inventor of the Πεττεια, resting on the authority of two Greek tragic writers, are thus acutely discussed:

'Sophocles, it is true, declares that Palamedes invented the Πετλεια as a diversion in the time of a famine; but as he attributes the joint invention of the Πετλεια and dice to him, which last, as Dr. Hyde proves, were only known at a much later date, this authority is not to be deemed sufficient proof.

'The other tragic writer I allude to (Euripides) has raised a doubt in the mind of Dr. Hyde respecting a passage in the chorus to the first act of the Iphigenia in Aulis. But I do not conceive there can be much difficulty in ascertaining the real meaning of the Greek poet. Thus far, I think, may be concluded from the passage, that Palamedes was not the inventor. For we find Ajax Oïleus, Ajax Telamon, and Protesilaus, playing at the Πετλεια; whilst Palamedes, who would be imagined to be particularly interested by the game had he been its inventor, is described as casting the discus with Diomedes. And as this was during the time that the fleet lay wind-bound at Aulis, before they had arrived off Troy, this must fix the date earlier than those authors have done, who attribute the invention to Palamedes, during the siege.

But, further, it is a singular circumstance that the poet does not represent the game as being played by two, but by three players.

" Κατειδον δε δυ' Αιαντε συνεδρω,
Τον Οϊλεως, Τελαμωνος τε γονον,
* * * * *
Πρωτεσιλαον τ', επι Θακοις
Πεσσων ηδομενους μορ-
-φαισι πολυπλοκοις."

'Here we must either consider it as a tripartite game, which we cannot easily reconcile, or that two played against the third person; or that one of the three was merely a looker on. And indeed, in Euripides, the expression is not πεσσευομενους, but ηδομενους; by which there is no necessity to understand that they were all engaged in play, but that they were ηδομενους, amusing themselves. And I see no reason why the game played by the Grecian leaders should not have been the Πετλεια, as I have described it, which in itself appears to have been a military game; more particularly as no other played with pebbles could have existed at this early period but the Πετλεια, or the ruder game of Merrils; every other of the kind requiring the use of dice, and these, as Dr. Hyde has shewn, were not yet invented.' P. 14.

The second chapter is assigned to the *Ludus Latrunculorum*; and as of this game an account has been transmitted in some ancient verses ascribed (whether truly or not) to *Lucan* or *Ovid*,

these are the grounds on which it is traced, and thence inferred *as certain*, that 'as no mention is made in them of dice, the allusion could be to no ancient game but the Πεττεια.' How far this conclusion be strictly logical, we will candidly submit to the author's reflexion. The discussions of this chapter comprise some very ingenious remarks on a passage of Plautus in *Pœnula*, and others from Ovid, in which not only Dr. Hyde is corrected, but the Πεττεια, in its Roman form, is exemplied with success; as is also the ALVEUS, in chapter the *third*.

In the fourth chapter, the subject of which is *the* Πλινθιον, its origin is thus traced:

'The ancient game which took its rise from the Merrils, upon the first adoption of the moves, assumed a military appearance: instead of the sports of shepherd boys near their fold, it now appeared to represent their quarrels, which ended in declared hostilities. The parties separated from each other; proper territories were assigned to each; and what before was considered as a sheep-fold was converted into a mound or barrier against their mutual incursions.' P. 32.

'Under this form, the Πεττεια had now arrived at its perfect state; we have since seen it declining in the Ludus Latrunculorum; but its downfall seems to have been completed by the application of the mischievous invention of dice to this game: a system of warfare was not to be carried on by chance; and accordingly we find, that when skill was nearly excluded, the game lost much of its military appearance, and began to relapse into its pastoral state.

'From hence arose a mixed game, called Πλινθιον, constructed by the Orientals upon the foundation of the Πεττεια, which, from the moves in playing it being directed by the cast of the die, resembled rather the wagers of shepherds than the stratagems of war; notwithstanding which, the object in playing the game, and even (as may appear upon minute investigation,) the very construction of the board and disposition of the pieces shew it to have been but a perversion of the military Πεττεια, whilst the terms respecting it were purely pastoral.' P. 32.

In a learned disquisition, subjoined as a note, the date of this game is assigned to about six hundred years before the Christian epoch. Continuing his investigations, the author proceeds to discuss with great acuteness *the* OBJECT *of the game, the* FORM *of the* BOARD, and *the* DISPOSITION *of the men upon it*, for the purpose of identifying the two games of the Πλινθιον and Πεττεια; and in these, whilst correcting the positions of HYDE, he displays an equal portion of ingenuity and erudition.

We are brought, in the next division of the subject, to consider the ιερα γραμμη as a *vallum* or *mound*, and thence led to the Scythian origin of the Πεττεια. Taking the change of manners in nations for the clue to the variations of idiom in language, he passes on from the *sheep-fold* to the *central mound*, or *boundary*, which, being rendered (as by the Jewish law—*Cursed*

be he that removeth his neighbour's LAND-MARK) *inviolable*, was thence considered SACRED, and in the East made the site of TEMPLES (See Halhed's Gentoo Laws, p. 181). Hence,

'—as the Πεττεια was originally borrowed from the Oriental Nomades, the transition from the sheep-fold to the temple and mound is but a natural train of consequences, easily to be explained by the manners of the pastoral people, which this game kept pace with, and was ever intended to represent.

'These mounds became in course of time objects of defence for whole provinces, which gladly embraced the security they afforded against the incursions of the pastoral tribes. De Pauw has given an account of more than twenty great mounds erected for such purposes in Egypt, Cœlo-Syria, Palestine, Asia Minor, Media, Tartary, China, Russia, Greece and the Peloponnesus, Bulgaria, Switzerland, Britain, Germany; besides the countries round Bochára and Samarcand, which were fortified by walls: in all which instances we may observe this mode of defence prevailing at a very early period in different parts of the world, widely distant from each other; but more particularly in countries lying towards the northern and middle parts of Asia; and these were peopled by that numerous race, the Scythian Nomades, from whom the Tartars are descended: it is no wonder, therefore, that so striking a circumstance as the vallum should have had a place in a game which was designed more particularly to represent the manners and way of life of this wandering people.' P. 49.

The sixth chapter, introducing a new view of the subject, as it respects the Chinese, Indian, Persian, and European chess, begins with the Πεττεια, as known to the Chinese. This game, in its perfect state, was, as our author has shown, distinguished by some leading particulars, which prevailed more or less in every game derived from it. These were—the pentad of pebbles with which the game was played—the stations and moves, which were upon lines, and not on squares, as in the modern European games—the central mark, or boundary—and the object of circumvention, which was forwarded by that mark, either when the piece attacked was obliged to retire, or where there were no means of escaping, by which the game was finished as if by blockade. Such were the characteristics of the Greek game. The Πεττεια of China had already assumed the military appearance, and that, perhaps, from its first introduction; the ψηφοι, or pebbles, being termed *ping*, or *soldiers*, of which either party had FIVE. These, as in the Greek game, were stationed and moved upon LINES; and the *central mark*, or *boundary*, extended so as to touch the sides of the board, was styled the *kiá-hó*, or *dividing river*, under which name the middle line of the γραμμαι is concealed. Having pointed out in further details the similarity between the Chinese and Greek games as to

form, our author proceeds to develope their connexion, from an examination of their object and design.

'The former represents the combat of two hostile armies across a river; which, as Dr. Hyde remarks, may be imagined to be that celebrated river, the largest in all China, known by the name of the Yellow River, from the colour of its waters, which separates that country from India, Thibet, and Tartary on the west; and which, returning, crosses the great wall in an oblique line, and, proceeding forwards, divides the whole empire into two parts.

'This is not very far from the purpose of the Greek game, in which two hostile armies are engaged across a central mound or boundary. Now the Yellow River was in fact a boundary; and, considering it as such, we shall be able to collect the history of the game, and the source from which it was communicated to the Chinese.

'According to the most approved opinion, Shensi, and the northern parts of China, were first peopled by an outcast race of Hindus. These settlers extended themselves southward, as far as the Hoangho, whilst the provinces below that river were, at that time, but thinly peopled by straggling Tartars, who first opposed by arms, and afterwards coalesced with the Indian strangers, till in the end they were united as one people.—Thus, however, the Kià-hô represented the original boundary between the territories of the two.—The *ping* and *ço* (the adverse pawns) were Chinese and Tartars; and their former antipathy to each other may have laid a very probable foundation for the subject of the game. It would be no unreasonable conjecture to suppose that the Πεττεια had long been known among the Tartar tribes; that the Chinese who learnt it from them afterwards received the Indian improvements; and whilst their prejudices prevented them from rejecting the pastoral game, the acknowledged ingenuity of the newly-invented pieces induced them by common consent to admit them, and blend them with it.' P. 59.

Pursuing the details of the foregoing chapter, we are brought to a very interesting part of this elaborate research, which traces the origin of the king and pieces from the sacred square, the inviolability of the king, he never being taken at chess, and the operations of checking and check-mate thence resulting. Having thus established the analogy sought for between the Greek Πεττεια and the chess of the Chinese, who assert that they received this game from India, (and it is certain that the connexion between the inviolable person and the sacred square exists on the board of the Persians resident in India), the correspondence found between the Chinese and Indian chess is adduced in confirmation of the fact. The author's disquisition on the *pieces* is extended into the eighth chapter, which, displaying a great variety of well-applied learning, thus terminates:

'But to return to the subject of the elevation of the pebbles. I am sensible that all I have asserted on this head would be of no avail towards establishing the origin of the game of chess from the Greek Πεττεια, unless I could adduce some general and striking similitude

that had lasted down to the present day. By my hypothesis of the elevation of the pebbles, and the endowing them with the characters of pieces, I obtain only five elevated pebbles, because the Πεττεια of the Greeks consisted but of five stations, and consequently could admit no more.

'But I contend that this same number is preserved to the present day upon the board of the European chess. If the ψηφοι of the Πεττεια were but five, the pieces in the Persian and European chess are no more. Their names are—

'1. The shâh. 2. The pherz. 3. The phil. 4. The asp. 5. The ruch.

'Or, as we express them,

'1. The king. 2. Queen. 3. Bishop. 4. Knight. And, 5. Rook.

'The rest are but duplicates of the three last-mentioned.' P. 72.

From this deduction our author reverts, in the ninth chapter, to the Indian game of chess; and having shown that, by doubling the pebbles, an agreement is established between the Chinese chess and the Indian, he infers, with the highest probability, that the invention of the latter was not, as sir W. Jones contends, '*by the first intention.*' Whence it is natural to infer a progress from the simple to the more complex form, through changes or intermediate games. This chapter is singularly curious and erudite, as is also the following, which concludes the inquiry with a statement of the *Hindu* claims to the invention of chess, *Phirdausi*'s account of the same, discussions relative to the *Indo-Scythians*, and the communication, through their means, between *India* and *Europe*. We have, in the preceding article, endeavoured to give as succinct an account as possible of this singular treatise, in which, if we have failed in perspicuity, some allowance is to be claimed from the nature of the subject, and also from want of being able to exhibit the plates, whence frequent instructions might be brought.

The extent to which this article has already reached renders it necessary for us to refer only to the other half of the volume; and in doing this we apprehend we do but justice both to the author and the public; for we should be sorry to forestall the pleasure of the one, or inadequately to state the merits of the other.—This certainly is a work of abundant promise. We have heard it ascribed to Mr. CHRISTIE the *younger*, of PALL MALL.

ART. III.—*Travels into the Interior of Southern Africa, &c. (Continued from Vol. XXXII. p. 258.)*

IN our first article concerning this interesting publication, we concluded with our author's account of the Kaffers, who, from his statement, appear to be a more interesting race than is com-

monly conceived. The hippopotamus abounds in all the large rivers of their country, as well as in the more northern streams of Africa. The cattle are numerous, and of a large size; but the Kaffers never breed sheep nor goats.

The shocking cruelty of the Dutch settlers, p. 182, who quickened the exertions of their labouring oxen by cutting them with large knives, is minutely detailed by Mr. Barrow, and cannot indeed be held up to too universal execration. It is remarkable that the Dutch writers exaggerate the cruelty and vices of the Portuguese colonists, as an apology for depriving them of their settlements. Certainly, if the most sordid unfeeling avarice, and the most brutal cruelty, can bring down the vengeance of heaven, the Dutch amply deserve the degradation they have experienced.

'Even in the neighbourhood of the Cape, where, from a more extended civilization, one would expect a greater degree of humanity, several atrocious acts of the kind are notorious. One of the inhabitants, better known from his wealth and his vulgarity than from any good quality he possesses, boasts that he can at any time start his team on a full gallop by whetting his knife only on the side of the waggon. In exhibiting this masterly experiment, the effect of a long and constant perseverance of brutality, to some of his friends, the waggon was overturned, and one of the company, unluckily not the proprietor, had his leg broken. Hottentot's Holland's kloof, a steep pass over the first range of mountains beyond the promontory of the Cape, has been the scene of many an instance of this sort of cruelty. I have heard a fellow boast that, after cutting and slashing one of his oxen in this kloof, till an entire piece of a foot square did not remain in the whole hide, he stabbed him to the heart; and the same person is said, at another time, to have kindled a fire under the belly of an ox, because it could not draw the waggon up the same kloof.' p. 183.

Mr. Barrow and his company directed their route to the estuary of the Great Fish river, which forms the boundary of the settlement towards the east.

'Like all the African rivers that discharge themselves into the sea on the eastern coast, the mouth of the Great Fish river was nearly sanded up. The quantity, however, of water brought down by it keeps open a constant channel, which, at the lowest ebb, seemed to be deep enough in every part for the admission of boats. Within the bar of sand it was from three to four hundred yards in width, and appeared to be very deep. The Portuguese, in their early voyages, discovered this river, and gave to it the name of Rio Infante. Thinking that it might admit of security for their shipping within the bar, they built a fort upon the left bank, and kept there a small establishment for a short time; till the discovery of Rio de la Goa, farther to the north-east, promising more solid advantages, made them abandon Rio Infante. The banks descended with a fine smooth slope from the elevated plains on each side, and were covered with grass to the

water's edge. That on the Kaffer side was beautifully skirted with thick woods. Towards the evening a vast number of hippopotami, or sea-cows as they are called by the Dutch, were seen with their heads above the surface; but keeping close to the opposite shore, they were too far to be easily hit with a musquet ball. Several of the paths of these animals led from various parts of the river to a spring of fresh water about a mile distant. To this spring they go in the night-time to drink, the water of the river, for a considerable distance from the mouth, being salt. They also graze during the night, and browze among the shrubbery. Short-sighted man would be apt to say that the providence of Nature should seem to have slept, or that she had committed a mistake, when she placed this unwieldy misshapen animal in an element where it cannot exist, and in which are not to be found the means of its sustenance, for it eats nothing that the rivers or waters afford.

'The latitude of the mouth of the Great Fish river we found to be 33° 25′ south, and longitude 27° 37′ east. The distance from the Cape, as before mentioned, is about six hundred miles.

'The coast, as far as could be seen from the high hillocks of sand, was wild and rocky, and without bay or indent.' P. 185.

The account of the antelopes, which follows, is interesting, and, in general, a considerable acquaintance is shown with zoölogy and botany.

The interview with the Kaffer king will afford an amusing extract.

'On arriving at his place of residence, we found that the king, not having expected us until the following day, had gone to his grazing village ten or twelve miles to the northward, in consequence of some intelligence he had received of the wolves having committed great depredations among his young cattle on the preceding night. A messenger was therefore immediately dispatched after him; and in the meantime the king's mother, a well-looking woman, apparently about five-and-thirty, and his queen, a very pretty Kaffer girl about fifteen, with their female attendants, to the number of fifty or sixty, formed a circle round us, and endeavoured to entertain us with their good-humoured and lively conversation. It was not long before Gaika, the king, made his appearance, riding on an ox in full gallop, attended by five or six of his people. Our business commenced with little ceremony under the shade of a spreading mimosa. He requested that we might all be seated in a circle on the ground, not as any mark of civility, but that it might be the more distinctly heard what each party had to say. The manner, however, in which he received us sufficiently marked the pleasure he derived from the visit: of the nature of this he was already aware, and entered immediately upon the subject, by expressing the satisfaction he felt in having an opportunity of explaining to us that none of the Kaffers who had passed the boundary established between the two nations were to be considered as his subjects: he said they were chiefs as well as himself, and entirely independent of him; but that his ancestors had always held the first rank, and their supremacy had been acknowledged on all oc-

casions by the colonists: that all those Kaffers and their chiefs who had at any time been desirous to enter under the protection of his family had been kindly received; and that those who chose rather to remain independent had been permitted to do so, without being considered in the light of enemies. He then informed us, that his father died, and left him, when very young, under the guardianship of Zambie, one of his first chiefs and own brother, who had acted as regent during his minority; but that having refused to resign to him his right on coming at years of discretion, his father's friends had shewed themselves in his favor, and that by their assistance he had obliged his uncle to fly: that this man had then joined Khouta, a powerful chief to the northward, and with their united forces had made war against him; that he had been victorious, and had taken Zambie prisoner: that he had never been at war with, nor to his knowledge had ever given the slightest offence to, the chiefs of the other side of the Keiskamma, but, on the contrary, had always endeavoured to conciliate their good-will: that since his friends and subjects had supported him in the assumption and maintenance of his right, he had observed a disposition in those chiefs to withdraw themselves from his friendship: that the people of Malloo and Tooley particularly had committed great depredations on the cattle of his subjects; and that, when he sent to them a civil message, to inquire if any had by chance strayed into their territories, to his great surprise he was informed they had quitted the country: that he had more than once, since that period, sent to them his proffers of friendship, but that they had detained, and, as he supposed, put to death his messengers: that still to avoid giving them any pretext for commencing hostilities, he had strictly forbid any of his subjects to molest their habitations, or even to pass the Keiskamma.' P. 192.

The sensible conduct of the king produced a successful negotiation. He is afterwards described as a youth under twenty years of age, of a deep bronze complexion, approaching nearly to black. Towards the east the Kaffers border on the Tambookies, and upon the north on the Bojesmans. For the account of their manners and customs we must refer to the work: in general they are remarkably elegant, and well made.

'Though black, or very nearly so, they have not one line of the African negro in the composition of their persons. The comparative anatomist might be a little perplexed in placing the skull of a Kaffer in the chain, so ingeniously put together by him, comprehending all the links from the most perfect European to the Ourang-Outang, and thence through all the monkey-tribe. The head of a Kaffer is not elongated; the frontal and the occipital bones form nearly a semicircle; and a line from the forehead to the chin drawn over the nose is convex, like that of most Europeans. In short, had not nature bestowed upon him the dark-coloring principle that anatomists have discovered to be owing to a certain gelatinous fluid lying between the epidermis and the cuticle, he might have ranked among the first of Europeans.' P. 205.

If descended from the Arabs, as our author insinuates, there

is nothing surprising in their form; and it is not the colour of the negro which, in every substance, is rather to be regarded as incidental than specific, but the peculiar form of his head, which degrades him to an inferior rank. The Kaffer chiefs often purchase Tambookie wives, the price being an ox, or a couple of cows. In spite of Mrs. Wollstonecraft, the universal voice of untutored nature proclaims the inferiority of the sex in wisdom as well as in strength; nor have we heard or read of any nation in which the women sold the men. There are several circumstances in the very nature of females which render them thus generally inferior. The variations of mind that attend the sexual indispositions, and the greater vivacity of nerve, which sacrifices judgement, and even interest, to feelings and impressions always decisive, however capricious, are marks of secondary ratiocination; not to mention that all the little domestic cares and maternal duties, which render the sex so amiable in their proper sphere, are totally foreign to the grand concerns of human wisdom and exertion.

Besides women, the Kaffers purchase from the Tambookies iron, which is supposed to pass from the Portuguese settlers at Rio de la Goa. The Kaffers use circumcision like the Arabs. We have been induced to resume the consideration of these people, because Mr. Barrow's account is remarkably clear and instructive.

In his fourth chapter our author proceeds across the snowy mountains to the country of the Bojesmans, or bushmen, so called from the concealed manner in which they make their approaches. Though the Dutch, in order to vindicate their own cruelties, magnify the ferocity of the nations adjacent to their settlements, still there is reason to believe that the bushmen are of a most savage disposition. The snowy mountains had only been passed before by two travellers, and the journey promised great novelty. The first range consists of such regular square strata, in a position so perfectly horizontal, that they resemble a work of gigantic masonry. The bushmen often lodge in the caverns, and decorate the walls with rude drawings of animals, &c. A singular account is given of a kind of bitumen said to be poisonous, and perhaps impregnated with some other mineral of that quality.

'In the course of the day we arrived at the house of Krüger, the commandant of Sneuwberg, who kindly offered his services to be of our party, though he had but just returned from an expedition against the Bosjesmans. He had at this time with him in the house one of these wild men, with his two wives and a little child, which had come to him by lot, out of forty that had been taken prisoners. The man was only four feet five inches high, and his wives were still of a shorter stature, one being four feet two, and the other four feet three

inches. He represented to us the condition of his countrymen as truly deplorable. That for several months in the year, when the frost and snow prevented them from making their excursions against the farmers, their sufferings from cold and want of food were indescribable: that they frequently beheld their wives and children perishing with hunger, without being able to give them any relief. The good season even brought little alleviation to their misery. They knew themselves to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves, not a bird screamed, that were not supposed to announce danger. Hunted thus like beasts of prey, and ill-treated in the service of the farmers, he said that they considered themselves driven to desperation. The burden of their song was vengeance against the Dutch.' P. 241.

They afterwards meet with a large troop of locusts resting on the ground, covering, like brown ashes, a space of a square mile. The Compass mountain sends out rivers in all directions, being the highest point in Southern Africa; it is in S. lat. 31° 30′, long. 26°, from Greenwich. The high ridge runs across E. and W. and not according to the form of the continent, as theorists would infer. The chief rivers run to the N.E. and N.W. By the bye, the course of the rivers is delineated in the map in a new and undistinguishable manner; and to novelty without improvement we must always object. That the African mountains are steep on one side, while the opposite slopes off gently, is no novel observation, but long since found to be applicable all over the globe, the abrupt sides being exposed to the south or west, and either produced by the rains from these quarters, or, more probably, from the condensation of the strata, by the course of the primæval waters. But the following remarks seem new.

'It was an observation sufficiently striking, and which must have occurred to every one who has been the least attentive to the mountains and rivers of South Africa, that the ascent of the former invariably increases with the descent of the latter; or, in other words, that the highest sides of the mountains face that quarter towards which the rivers flow, while their sloping sides are opposed to the streams. That such, indeed, are the appearances, which ought to present themselves on the surface of every country of Neptunian origin, is conformable to what may every day be observed, on a small scale, in the beds of rivers and most water-courses. The banks of earth or sand, that the current of waters has there deposited, have always their highest points down the stream. The reason is too obvious to require an explanation. The formation of such banks in the beds of rivers supplies also another observation that is generally found to take place on the grand scale. They continue to elongate at both extremities: the upper increases by the diminution of the stream, which it has divided and thrown on each side, and the lower by the eddy caused from the meeting again of this divided current. Analo-

gous to this effect, the point of land between the confluence of two rivers has been observed, by an able geographer, always to travel downwards towards the sea; and the point of land that divides a river to travel upwards towards the source.' P. 245.

The snowy mountains are mostly composed of sand-stone, and some few summits of quartz; the bases rest on blue schistus. Trees are unknown, and dung is used for fuel. The kind of sheep with large tails abound in the pastures; and the adjacent plains are excellent for horned cattle.

They advanced nearly twenty-six miles through flat meadows to the source of the Sea Cow river. The account of the bird called the locust-eater and of the gnoo is interesting. The latter is the swiftest beast that ranges the plains of Africa.

'It partakes of the horse, the ox, the stag, and the antelope: the shoulders, body, thighs, and mane, are equine; the head completely bovine; the tail partly the one and partly the other, exactly like that of the quacha; the legs, from the knee-joints downwards, and the feet, are slender and elegant like those of the stag, and it has the subocular sinus that is common to most, though not all, of the antelope tribe. Yet from this imperfect character it has been arranged, on the authority of Sparrman, in the Systema Naturæ, among the antelopes, to which of the four it has certainly the least affinity. The Linnæan system can be considered only as the alphabet of nature, the characters of which cannot be too distinctly marked; of course, external appearances only should enter into it. Perhaps the introduction of intermediate genera might without impropriety be adopted, to include such animals as are found to partake of more than one genus; which would also point out the fine links that unite the grand chain of creation. The gnoo is a second time mentioned in the Systema Naturæ, and with more propriety, as a variety of the bos Caffer, or buffalo, under the name of elegans et parvus Africanus bos, &c.' P. 260.

The flesh resembles beef. The eland is an unwieldly antelope. Of hares there are four species near the colony. The snowy mountains are haunted by lions, who particularly delight in the flesh of the horse. Mr. Barrow observes that lions or tigers are more easily tamed than antelopes. It is thought remarkable that lions born in a state of captivity become more ferocious than others. But this apparently unaccountable circumstance seems to proceed from their being teazed and disturbed, and their angry passions inflamed by various impediments unknown in their wild state. Nor have they in their tame state felt the severity of famine, nor the value of food, which the keeper supplies as the price of their gentleness.

The Bushmen had fled and left their craals deserted; but upon advancing a considerable way, after his Dutch companions had sung three or four hymns, they at length reached a horde of these

savages, whom the Dutch attacked without mercy, when at length a pacification was established. The village consisted of twenty-five huts of grass matting, about three feet high and four wide, the ground in the middle being hollowed out like the nest of an ostrich, and there the family lay coiled like quadrupeds.

'The men were entirely naked, and most of the women nearly so. Their only covering was a belt of sprinbok's skin, with the part that was intended to hang before cut into long threads like those before mentioned to be worn by some of the Hottentot women; but the filaments were so small and thin that they answered no sort of use as a covering; nor indeed did the females, either old or young, seem to feel any sense of shame in appearing before us naked. Whether in the confusion and hurry they had scrambled among the rocks before they had time to adjust this their only dress, or whether they were indifferent about concealing any particular part of their bodies, their aprons happened to be very carelessly put on. The fringed part of some was hanging behind, of others on the exterior part of the thigh; and some had fallen down as low as the knee. Yet they were not entirely without some notions of finery. A few had caps made of the skins of asses, in form not unlike helmets; and bits of copper, or shells, or beads, were hanging in the neck, suspended from their little curling tufts of hair. All the men had the cartilage of the nose bored, through which they wore a piece of wood or a porcupine's quill.

'Whether considered as to their persons, turn of mind, or way of life, the Bosjesmans are certainly a most extraordinary race of people. In their persons they are extremely diminutive. The tallest of the men measured only four feet nine inches, and the tallest woman four feet four inches. About four feet six inches is said to be the middle size of the men, and four feet that of the women. One of these that had several children measured only three feet nine inches. Their color, their hair, and the general turn of their features, evidently denote a common origin with the Hottentots, though the latter, in point of personal appearance, have the advantage by many degrees. The Bosjesmans, indeed, are almost the ugliest of all human beings. The flat nose, high cheek-bones, prominent chin, and concave visage, partake much of the apeish character, which their keen eye, always in motion, tends not to diminish. The upper lid of this organ, as in that of the Chinese, is rounded into the lower on the side next the nose, and forms not an angle, as is the case in the eye of an European. It is perhaps from this circumstance that they are known in the colony under the name of Cineeze, or Chinese Hottentots. Their bellies are uncommonly protuberant, and their backs hollow; but their limbs seem to be in general well turned and proportioned. Their activity is incredibly great. The klip-springing antelope can scarcely excel them in leaping from rock to rock; and they are said to be so swift, that, on rough ground, or up the sides of mountains, horsemen have no chance with them. And, as the means of increasing their speed in the chace, or when pursued by an enemy, the men had adopted a custom, which was sufficiently remarkable, of pushing the testicles to the upper part of the root of the penis, where they

seemed to remain as firmly and conveniently as if placed there by nature. It is unnecessary to add, that such an operation must necessarily be performed at an early period of life.' P. 276.

The singularity in the females, of which Vaillant has given a modest print, is an elongation of the nymphæ, or interior labia, in colour, shape, and size, resembling the excrescence on the beak of a Turkey. It is natural, not artificial; and a similar protrusion seems to have occasioned the practice of female circumcision among the Arabs. Mr. Barrow assures us that Vaillant's print is imaginary, and he has artfully concealed the possession of this country by Dutch colonies, in order to give a wider idea of his travels. All the Hottentot women have this appendage; but near the colony it seldom exceeds three inches. Another singular configuration among the Hottentots and Bushmen is the great projection of the posteriors, which, as in the large-tailed sheep, consist of fat. The fetus of the Hottentots may resemble the Chinese, as the entrails of a pig resemble those of a man; but on this topic our ingenious author seems to wander beyond the circle of his knowledge. The Hottentots and kindred Bushmen ascend, on the east coast, to lat. 32°, and on the west to lat. 25°. Beyond this line the Kaffers form a broad belt quite across the continent. In his long account of the manners of the Bushmen our author displays a minute accuracy and an attentive observation, which are highly satisfactory.

They traced the Sea Cow river to its junction with the Great or Orange river, about lat. 29° 50′, long. 25° 45′. The course of this large stream, which rises in the N. E. of the colony, is N.W. to the opposite side of the continent; and it presents a mass of water equal to all the rivers in the colony put together, being supposed to join the Western Ocean between the two tribes of people called the Great and Little Namaquas. The Hippopotamus abounds with antelopes and greenish monkeys; and a liliaceous plant was discovered, the stalk being six feet high, and an inch in diameter, with an umbel of white flowers.

They in vain attempted to pass the Orange river, which is about three hundred yards wide, though five hundred miles from its supposed mouth. It has periodical inundations like the Nile, and they heard a stupendous cataract. It passes near great mountains beyond the Kaffers and Tambookies. But our author's supposed resemblance between this country and Egypt is sufficiently fanciful, and will little please the learned or judicious.

In the bed of the Orange river they observed cornelians, chalcedonies, and agates; but, when our author adds opals, he seems unaware that the noble opal is peculiar to Hungary.

The toad-stones, of brown, spotted with quartz pebbles, do not strike us in that singular light with which they impressed the author. The summits of the adjacent mountains were of grey quartz, being iron-stone (what is this?), the sand-stone, and lastly slate, all in horizontal strata.

Turning to the south, they came to another high ridge of mountains, seemingly a continuation from the Compass hill, and afterwards found some salt lakes. In a singular cavern they discovered several drawings of animals; and, in another, in a lofty situation, the form of the unicorn, which is here copied, and which somewhat resembles the heraldic representations; and the peasants firmly believed that such an animal existed beyond the Bambasberg. As all the other drawings of the Bushmen do not exceed the plain field of nature, Mr. Barrow concludes that the animal really exists. However this be, the discovery of Interior Africa would doubtless enrich every department of science, and would disclose far more interesting objects than any maritime expeditions could unfold. It is therefore to be hoped that the attention of the civilised nations of Europe will be directed to this great object, as well as to Thibet and the interior parts of Asia, which, in an historical point of view, are yet more interesting; and, after many uncertain accounts, still constitute a deplorable deficiency in geographical knowledge.

The description of the honey-bird is an amusing specimen of natural history; but our limits will not permit us to dwell on this and other pleasing passages.

In his fifth chapter Mr. Barrow describes a journey along the sea-coast, on his return to the Cape; and he here inserts a catalogue of the useful woods which grow in this extensive territory. The remainder of this chapter will not perhaps be found so interesting as some of the other parts; but it serves to complete the general idea of the colonial possessions. The design of the Dutch farmers to assassinate the Moravian teachers for attempting to civilise the Hottentots, is worthy of the general character of the colonists of that nation. The Portuguese were cruel from fanaticism, the Dutch from the most sordid avarice; and the wealth of the East was the portion of consummate ignorance and jealousy, till the Dutch colonies fell into the hands of the English, who, alike intelligent and powerful, are superior to jealousy, and communicate knowledge with a liberal hand. The French, Germans, and Scandinavians, are also inquisitive and communicative; but the Spanish, Portuguese, and Dutch, have rather impeded than promoted general knowledge—the former being superstitious fanatics, the latter idolaters of gold.

In his sixth and last chapter Mr. Barrow presents us with sketches on a journey into the country of the Namaquas. The

south-east monsoon generally breaks up* about the beginning of May, and consequently this season is the worst calculated for a journey through the sandy deserts. If the change have not taken place, he is incommoded by the long drought; if the monsoon have begun, he is exposed to storms and inundated rivers. Yet Mr. Barrow left the Cape on the 10th of April on his northern journey to the country of the Little Namaquas, part of which lies within the boundary of this extensive country. Vaillant is again censured for some exaggerations, and his second journey is completely ridiculed, while his first towards the east is justly applauded. He never passed the Orange river; so that the rest is mere invention.

Part of Saldanha Bay is skirted with granitic rocks, along the side of which there are four fathoms water. In the winter it is frequented by black whales. Fresh water is scarce; and a mass of steel-blue granite was lately passed to the depth of thirty or forty feet without effect. The surrounding lands are fertile; but not far beyond there occur vast plains of deep sand, sprinkled with a few shrubby plants.

From the observations of De la Caille it would seem that the southern half of the globe or hemisphere swells to a somewhat larger circumference than the northern.

'The deep sandy plains were succeeded by still deeper sandy hills, over which the waggon made but very slow progress, the wheels sinking to the axes every moment. These hills, or rather mountains of sand, extended near thirty miles beyond the point of the Picquet berg, before they attained their greatest elevation, where a very curious and grand spectacle presented itself. Along the summit, which was several miles in width, and the length from north to south bounded only by the horizon, rose out of the coarse crystallized sand, and fragments of sand-stone, a multitude of pyramidal columns, some of which were several hundred feet in diameter, and as many in height; these, viewed from a distance, had the regular appearance of works of art. The materials were also sand-stone, bound together by veins of a firmer texture, containing a portion of iron. The cavernous appearance of these peaked columns, that had hitherto withstood, though not entirely escaped, the corroding tooth of time, and the vicissitudes of devouring weather, proclaimed their vast antiquity; and the coarse sand in which their bases were buried, and the fragments of the same material that were scattered over the surface, and not yet crumbled away, were sufficiently demonstrative that these pyramids had once been united, making at that time one connected mountain, similar to the great northern range. Out of the mouldered remains of these mountains had been formed the inferior hills of sand, while the finer particles, wafted by the winds and torrents, have rested on the plains that stretch along the sea coast.' P. 371.

Similar wrecks of mountains also occur in the vast deserts of

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* This is Mr. Barrow's expression; but he means the setting in of the monsoon.

interior Asia; nor are they unknown in the deserts to the west of Egypt.

They afterwards pass the great chain of mountains which run east and west through this part of Africa. Some of the pyramidal peaks are estimated by Mr. Barrow at 1000 feet in height; and their strange shapes, entire or fallen, present the whimsical appearance of what may be called the ruins of mountains.

'This range of mountains alone, taken at two hundred miles in length, five miles in width, and the general depression at a hundred feet only, would have supplied materials to cover, uniformly to the depth of three feet, a plain of thirty-three thousand square miles. A farther idea suggested itself, that all the sand of the sea shores probably owed its origin to the remains of worn-down mountains, scattered by the winds, and borne down by torrents into the "bosom of the deep," and thence thrown back upon its shores. This theory seems to be established by facts. In Africa the whole coast is sand, from the Cape of Good Hope to the Gulf of Benin, under the equinoctial line, an extent through which, it is more than probable, the stratified mountains of sand-stone continue to run; whilst, on the opposite continent, the rocky shore extends from the line to the southernmost cape, because the whole of the mountains there are composed of durable granite. Geological observations on the gradual decay, or rather mutation of superficial form, of this our habitable earth, leave a doubt on the unprejudiced and unshackled mind of the idea of the popular Jewish notion, that would limit its creation to the short period of six thousand years. The human mind appears lost and bewildered in attempting to form any conception of a beginning of the existence of matter, or of aught antecedent to it.' P. 374.

The Judaïc account must be understood as referring to the commencement of the human race, not to that of the material world; and it certainly will be an object of curious research in natural history to determine whether the mountains be of sand-stone in the vicinity of all sandy deserts. As sand-stone itself is comminuted quartz, afterwards united by various cements, the revolutions of the globe assume an amazing extent in the eye of the naturalist.

The ignorance of the Dutch planters is exposed in glaring colours; and their indolence even overcomes their avarice. The sandy beds of the rivers often conceal subterraneous streams of water, which appear on digging to the depth of five or six feet. After being entertained by a miser of a singular character, they arrive at a very high peak, not less than four thousand feet above the plain; but, in general, the mountains here consist of large rounded masses of granite, ten times the size of those called the pearl and the diamond, and denominated by Mr. Barrow the Namaqua pearls, forming the furthest range of his tour to the north.

'The loose fragments of stone on the side of the Khamies berg, whether detached pieces of granite, or greasy quartz, or flinty pebbles, had almost invariably that side which lay next the ground tinged of a blue or green colour, most frequently the latter. The veins that ran through the mountainous masses of granite were generally filled with semi-transparent quartz, among which were both metallic crystallizations and arborizations. In several places were curious flat rocks, coloured red and yellow, which might be taken up in such large flags, and were so easily cut with a knife, that they had obtained the name of plank-stone. In the veins of this stone were also metallic plates of a pyramidal form, and a greenish colour. All these appearances indicated the existence of abundance of copper in the Khamies berg. In fact, this is the commencement of what are called the Copper mountains, from the quantity of malachite that is said to be strewed over their surface. In these mountains is also found, in large blocks, that species of stone to which mineralogists in Europe have given the name of prehnite. It possesses most of the characters of zeolite; but having some others from which it differs, it was considered as a new species. Some specimens are extremely beautiful; they are generally of an apple-green ground, marked with white, pale yellow, or brown stripes or spots. The only use or ornament to which the Dutch apply this stone, is to convert it into tobacco-pipes, a purpose to which it is least suited, as the heat soon destroys the colours, and, if carried to redness, the form also; for, like zeolite, it possesses the character of intumescence by strong heat. It might be manufactured into vases, little inferior to the Derbyshire spar, which, though much less esteemed than it deserves, because too common, has certainly no rival in the lapidary's workshop.' *P.* 385.

In this opinion we heartily concur, and think that Messrs. Brown and Mawe, the chief proprietors of the Derbyshire spar, deserve praise for the elegance of their articles, which have been yet more improved, since their just celebration by that intelligent traveller Faujas de St. Fond.

The Copper mountains in south lat. 29° 40′ form the northern extremity of Mr. Barrow's map. Beyond, towards the Orange river, are wide sandy plains, possessed by a few Namaquas, who must also be considered as Hottentots, though their dialect be different. In suckling, the women throw their breasts over the shoulders, and it needs not be added that they are disgustingly large and pendent. It is singular that the lion prefers a genuine Hottentot to any other food whatever, the grease, perhaps, serving as a kind of sauce to stimulate his appetite. The horse is his next favourite food; but he objects to the wool of the sheep. What is called the white rhinoceros is in colour a pale carnation, which, with other differences, Mr. Barrow suspects may proceed from age. The Copper mountains produce a prodigious quantity of that metal in the form of vitreous ore, which is smelted by the Damaras, a Kaffer nation in the vici-

nity. Fresh instances confirm the cruel character imputed to the Bushmen. A condor was wounded by Mr. Barrow, of a very large size, the spread of the wings being ten feet and one inch. Few other objects worth mentioning occur on their return to the Cape.

This work is neatly printed, and is accompanied with a good index, an useful article, unhappily little known in English publications, while on the continent it is universal. We may safely class Mr. Barrow's among the most intelligent books of modern travels.

ART. IV.—*A Collation of the Hebrew and Greek Texts of the Psalms: in order to account for the Variances between them, and thereby establish the Authenticity of the one, and the Fidelity of the other. By John Reeves, Esq.* 8*vo.* 8*s. Boards.* Payne. 1800.

WHATEVER may be the opinion entertained of the political sentiments of this writer, all parties will concur in their approbation of his present employment, and rejoice that, in his new occupation as a printer, he promises to render very essential service to the public. The press of this country cannot boast of much learning in the superintendance of the mere mechanical and official part of the business, and the appointment of a scholar to the office of king's printer is both a novelty and a presage of considerable improvements in the art. Our author had, previously to this appointment, displayed his talents in various ways; but it was not generally known, nor indeed imagined, that he had employed or could employ any part of his time in the cultivation of sacred literature. The work before us bears ample testimony to his merits in this respect; and we perceive, with great satisfaction, that he could submit to Jewish tuition, and that he entertains a due regard for the punctuation of the Masora.

The information communicated to us on these heads is conveyed in a singular form, in a letter to Mr. Pitt, of sixty-four pages; and, doubtless, the ex-premier must have been much amused with the labours of the men of Tiberias, and an appreciation of the merits of the Septuagint. In this letter he is informed that the present Collation of the Hebrew and Greek Texts of the Psalms arose out of some plans for Biblical works which had been submitted to his inspection. The character of the Septuagint is then given, and the nature of the Hebrew language explained.

'Imagine, Sir, to yourself (says the learned author) any written language with half, I may say all the vowels, taken out of it, and that you are left to make out the sense of the words from the consonants

only, imposing upon them such sounds as you, from your knowledge of the language, think at the time belong to the respective words. Such was the want of precision in the text, and such the state of uncertainty in which the learned translators found themselves when the Hebrew Scriptures lay before them for translation: they were, according to my belief, without any vowel points; and these were to be supplied by the knowledge and experience of the translators.' P. 6.

Deplorable indeed must have been the situation of translators in the case as it is here represented: But lest some of our readers, as well as the ex-premier himself, should be misled by this authority, we must observe that, when the Bible lay before the translators, the Hebrew language was not subject to the mere conjectures of men acquainted only with consonants. If we were to allow that the vowel points were none of them at that time affixed, let it be recollected that the Jewish worship was conducted in the Temple with great splendor, that their high-priests were men of distinguished talents, that considerable reading was requisite to enable even an inferior priest to discharge the duties of his office. The Bible was also read through every year, in detached portions, in the numerous synagogues of Palestine; and consequently, though no vowel points were affixed, the requisite sounds were generally known. To this day the law is read in every synagogue throughout the world without the points; yet the Jews, and indeed every learner of Hebrew, though from want of early initiation with more difficulty, can read the law with as much fluency as if the points were affixed to every word. An English spelling-book will make this familiar to our apprehensions; the child learns to spell *thought*, and to affix a sound totally different from what the separate letters are intended to convey; he comes then to the word *enough*, in which the letters *ough* are to have a very different sound from the same letters in *thought*; yet habit reconciles him to both—and, on seeing *ough* in print, he can hereafter affix the proper sound according to the meaning of the word, just as the Septuagint translators, on seeing the letters *Brshyth*, could, from the nature of the word, insert the proper vowels, and say *Berashith*. The Hebrew was at that time in the same state as the Chaldee and Syriac languages; yet, from the daily worship of the Temple, it was cultivated with more assiduity than either; and when we recollect that Ezekiel and Daniel flourished in the captivity, that Ezra and Nehemiah and Malachi superintended the Scriptures on the restoration of the Jews to the Holy Land; when we read the Book of Ecclesiasticus, and contemplate the character of the writer as well as that of the high-priest, his contemporary, whom he celebrates in so dignified a manner; it appears to us that the translation of the Septuagint was made in the happiest times, and with all the helps that the nature of the case could possibly require.

The account given of the Masora is judicious and accurate, whence it is with great propriety concluded, and we call the attention of the learned to the circumstance, that

'The Old Testament, therefore, in the form in which we now possess it, whether in the Hebrew or in the translations made from it in later times, either in Latin or in the modern languages of Europe, is wholly Masoretical. It gives that sense of this ancient book which the Jewish rabbies and scribes, through a succession of ages, have agreed to be the true sense of it.' p. 12.

The Septuagint may also, as the author suggests, be considered as a Greek Masora; but if it be more ancient, which we are hardly inclined to allow, than the Hebrew Masora, the changes which it has undergone in its passage to the present times have very much depreciated its value. The Septuagint gave the meaning of the Hebrew text to the Greeks before our Saviour's time: the Septuagint now in our hands is by no means an accurate transcript from the first copy; and the labours of Origen have perhaps, more than any other cause, rendered abortive every attempt to restore it to its original purity. Still, however, in its present state, it is highly useful to the theological student; and it is properly observed, that the Hebrew Masora and the Greek Septuagint are 'two great witnesses to the real words and meaning of Scripture.' The Septuagint witness is by no means so necessary as the author represents. The Scriptures would not have been unintelligible, had neither the Masora nor the Septuagint existed; but they are great helps to the reading of them; and the chief benefit to be derived from the perusal of the Septuagint is the confirmation, in general, of the sense affixed by the Masora.

After the judicious account given of the Septuagint, and the early translations into Greek of the Hebrew Scriptures, the principal editions of the former, since the invention of printing, are enumerated and described: then follows an account of the Vulgate, and of the principal Hebrew editions of the Bible; and after 'bringing back to the recollection' of the ex-premier 'those pious and learned labours that have been at different times bestowed on the text of Holy Scripture,' he is encouraged with the flattering prospect of an English Bible, in octavo, 'with a more readable text than such as has hitherto come from any of our presses, combining in it both utility and beauty, in a degree that has not yet been seen in any printed text of the Bible.' When this laudable exertion in favour of the English reader has been accomplished, our learned printer aims at higher deeds; and the attempt merits the praise, and will meet, we are confident, with the encouragement of the literary and religious world. It is to 'bring together, into one view, the original texts of Scripture and their approved versions, the Septuagint

and the Vulgate, together with our own church translation,' or, in other words, to give 'an edition which is at once a complete English, Hebrew, Greek, and Latin Bible.' The present collation emboldens us to say that its author is well qualified for such an undertaking; and it is in the highest degree creditable to him who is inspired with the sentiment of 'doing something for the public, and of paying the debt which a great man has said we all owe to our profession.'

In collating various passages, the mode adopted is to give, first the verse in English, then, frequently, the Hebrew, with a Latin translation, or the Greek of the Septuagint. The points in which they differ are next remarked; and the collator's (in general very ingenious) conjectures are given, either to reconcile them, or show how the original was read by the first translators. We shall present a specimen or two to our readers. Ps. iv.

'Ver. 3. But know that the Lord hath set apart him, that is godly, for himself.] וְדָעוּ כִּי־הִפְלָה יְהוָה חָסִיד לוֹ *Et scitote, quòd segregavit Dominus pium sibi.* Mont. Our translators agree with Montanus in the rendering he has made; and all the texts concur in this reading, which justifies the sense of *segregavit*. But the Septuagint have εθαυμαστωσεν, "has made wonderful;" so that they must have read the text with an א at the end of the verb instead of an ה thus, הִפְלָא "has made wonderful;" the hiphil conjugation of פלא *mirum est*, as in Isaiah, xxviii. 29. הִפְלָא עֵצָה *mirificavit consilium.* Jerome confirms this, *mirabilem reddidit Dominus sanctum suum.*' p. 71.

A more important remark appears in Ps. vii.

'Ver. 11. God judgeth the righteous, and God is angry *with the wicked* every day.]—אֱלֹהִים שֹׁפֵט צַדִּיק וְאֵל זֹעֵם בְּכָל־יוֹם׃ *Deus judex justus, et Deus indignans in omni die.* Mont. Our translators have followed Pagninus, *et Deus irascitur impio in omni die*, interpolating "with the wicked," as he had *impio*, to fill up the sense. The Septuagint give another meaning, μη οργην επαγων, "is not angry;" this agrees with the Hebrew, if the אֵל, which is here pointed so as to signify *Deus*, received the pointing which makes it a negative, אַל, making אַל זֹעֵם *non indignans.* Yet it may be objected, that אַל, as a negative, is only used in dissuading, commanding, or supplicating, and always with a tense, but never with a participle, as here; where the phrase should properly be וְאֵין זֹעֵם, or more properly וְאֵינוֹ זֹעֵם. However it remains to consider, whether such an authority to the contrary from these Greek translators is not a just exception to any such general rule since introduced by Hebrew grammarians.' p. 76.

The whole plan of the collator will be seen in the light that it throws upon the difficult part of the eighty-fourth psalm.

'Ver. 5. Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

'Ver. 6. *Who* passing through the valley of Baca, make it a well; the rain also filleth the pools.

'Ver. 7. They go from strength to strength, *every one of them* in Zion appeareth before God.] The original of this obscure and difficult passage runs thus: אַשְׁרֵי אָדָם עוֹז־לוֹ בָךְ מְסִלּוֹת בִּלְבָבָם עֹבְרֵי בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן which Montanus thus translates: *Beatitudines hominis, fortitudo ei in te; viæ stratæ in corde eorum. Transeuntes in vallem Habbacha fontem ponent eam; etiam benedictionibus operietur docens. Ibunt de virtute ad virtutem, videbitur Deus Deorum in Sion.* This, like all of Montanus, is so literal as hardly to give a clear sense of any sort. Pagninus is a little more open: *Beatus homo cujus fortitudo est in te, et viæ in corde eorum. Transeuntes per vallem mortis, fontem ponunt eam; etiam piscinas operit pluvia. Eunt de turmâ ad turmam, donec conspiciatur quisque eorum ante Deum in Sion.* This is the rendering which our translators have adopted.

'We are curious to hear how Jerome has dealt with this perplexed passage. In his *Veritas Hebræa* it stands thus: *Beatus homo cujus fortitudo in te est; semitæ in corde ejus. Transeuntes in valle fletûs, fontem ponent eam, benedictioni quoque amicietur doctor. Ibunt de fortitudine in fortitudinem, apparebunt apud Deum in Sion.* Which follows closely the Hebrew text as it now stands, and is the same sense as Montanus has preferred, before that of his predecessor Pagninus.

'What is the explanation of this embarrassed text? It is thought to be a description of those who were strictly religious in coming up to Jerusalem at the three great feasts; who, in passing through the valley of Baca, found no want of water in that dry place, but sustained themselves by their fortitude and patience, as if the pools were running over with rain water; so they passed on from stage to stage, till they arrived at Jerusalem, and appeared before the Lord.

'The Septuagint translators have presented a text that seems to aim at something different from this scenery; at least it is made to vary considerably by the exposition of Theodoret, who is our authority for expounding the text of the Septuagint.

Μακαριος ανηρ ὡ εστιν αντιληψις αυτε παρα σε, Κυριε;
Αναβασεις εν τη καρδια αυτε διεθετο
Εις την κοιλαδα τε κλαυθμωνος, εις τοπον ὃν εθετο.
Και γαρ ευλογιας δωσει ὁ νομοθετων.
Πορευσονται εκ δυναμεως εις δυναμιν.
Οφθησεται ὁ Θεος των Θεων εν Σιων.

'*Beatus vir, cui est auxilium ipsi abs te,*
Ascensiones in corde suo disposuit.
In valle lachrymarum in loco quem posuit;
Et enim benedictiones dabit legislator.

Ibunt de virtute in virtutem:
Videbitur Deus Deorum in Sion. Vulg.

"Happy is the man," says Theodoret, "who has his mind always occupied in divine contemplations;" for, says he, "αναβασεις Θεου εν καρδια, are 'pious thoughts upon God.' Such a person, who is given up to holy meditations, and has obtained the blessings of the law, does not indulge in the gaieties of life, but rather resigns himself to grief and tears." He says, that the valley of tears, κοιλας κλαυθμωνος, was the place mentioned in Judges, ii, 1, where the angel reproved the people for their transgression, till he moved the whole assembly to tears. But properly, says our commentator, the present life is the valley of tears; and those who therein have received the αναβασεις Θεου will both shed tears, pass a laborious life, and expect the blessings of the lawgiver; and by this exercise of piety they shall grow from strength to strength till they are admitted to the presence of God.

'Such is the *sense* given by Theodoret of the Greek text; but it still remains to reconcile the *wording* of it with that of the Hebrew. The first variance is in αναβασεις; for מְסִלּוֹת is only "ways," generally; *stratæ viæ*, from סלל, *aggeravit*. They must have read it מַעֲלוֹת, "ascending degrees," from עלה, *ascendit*; the change is only of one letter. Διεθετο should be, I think, διελθετο: it will then correspond with עֹבְרֵי, which otherwise is unnoticed in the Greek; and then the Greek text is relieved from the awkward sameness of εθετο in the following line. Τοπον has no corresponding word in the Hebrew: but if מַעְיָן, *fontem*, was read מָעוֹן, it would be *mansionem*, and become a sufficient ground for τοπον in the version. Κλαυθμωνος is an exact version of הַבָּכָא, which will as well signify "lamentation" as stand for theproper name Baca, given in our version.

'The expression מַעֲלוֹת, *gradus*, or *ascensiones*, may have some allusion, like that of שִׁיר הַמַּעֲלוֹת, *canticum graduum*, "A song of degrees," (a title given to several psalms,) which was well understood by the Jews. In the rabbinical writers it is used for a good quality of the mind, and is a common term in use among the Jews at this day in such sense. See Buxt. Lex. Rab. Phil. *voce* עלה, and Lex. Talm. *voce* עלה, where he speaks of סֵפֶר הַמַּעֲלוֹת *liber virtutum*, a book so entitled.

'If מַעֲלוֹת בְּלִבָּם is thrown into a parenthesis, and גם׳ בְּרָכוֹת יַעְטֶה מוֹרֶה is also separated in the same manner, this difficult passage will be relieved, and will make the same sort of sense as in the Greek, with the difference of the Greek being uniformly, in the three first lines, in the singular number; the Hebrew, according to its irregular manner, partly in the singular, partly in the plural.

אַשְׁרֵי אָדָם עוֹז־לוֹ בָךְ
(מַעֲלוֹת בִּלְבָבָם) עִבְרֵי
בְּעֵמֶק הַבָּכָא מָעוֹן יְשִׁיתוּהוּ
(גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה)
יֵלְכוּ מֵחַיִל אֶל־חָיִל
יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן

' Beatus vir quisque fortitudo cujus in te.
(Ascensiones graduum in cordibus suis) transeuntes,
In valle lamentationis mansionem ponent sibi;
(Etiam benedictionibus operietur docens)
Ibunt de virtute ad virtutem,
Videbitur a Deo in Sion.' P. 213.

To these versions we shall beg leave to add that of Mendelsohn, of which the collator makes very little use, though frequently it might be substituted, with great advantage, instead of the modern Latin translations of the Hebrew text.

' Heil dem der standhaft ist, durch dich!
Dies macht in ihrem sinn gebahnte steige.
Sie wallen durchs dürre Bacathal;
Und machen es zur Quelle:
Begenguss in herbst ist ihnen seegenreich.
So wallen sie von Kraft zu Kraft;
Erscheinen zu Zion von Gott.'

The industry of the collator may be seen in this passage, and is a good presage that the same pains will be taken with the rest of the Bible, which will farther confirm a remark made by him on the Masora and the Septuagint, in his letter to Mr. Pitt—

' It seems to me, I must say, one of the marvellous things in human affairs, not that these two documents, kept by two people, of very different views in one main point, as to the use of this volume, living always in a state of jealous separation, and often in that of hostility and hatred, should have in them the few discordances we now see, but that they should have so few, and that there should be in general such a consent and uniform resemblance between them.' P. 33.

We might add to this another wonderful circumstance, which cannot be paralleled in the annals of profane literature. Within three centuries after the translation of the law by the Seventy, the temple of Jerusalem was destroyed, and the Jews were scattered over the face of the whole earth. By different routes the descendents of some of them have made their way to this metropolis, and their respective synagogues are very near to each

other. They differ in several rites and matters of little importance; but their scriptural rolls, which must have been so often renewed without any intercourse between the two parties, are, in almost every place, word for word the same; and though they differ in the sounds of some letters and points, yet they read the whole with very little difference in the punctuation. Thus is the Hebrew verity established in a manner which defies all the malice, and disingenuity, and silly sneers of ignorant infidels. The sacred records have been preserved by Jews and Christians, by the one in the original language, by the others in the Greek translation. The two parties thus interested in the preservation of their Scriptures have held each other in abhorrence; and, to the disgrace of the Christians, this abhorrence has manifested itself in acts of the most outrageous cruelty and villany. Hence it cannot be conceived that any alteration can have been made by them with mutual consent; and the agreement in the copies of the eastern and western Jews is a sufficient proof of the care with which they have been transcribed by each party. Thus the Septuagint and the Hebrew text mutually confirm each other; and, with the light thrown upon the Old Testament by the Christian dispensation, the inhabitants of Britain, whose fathers, in the time when the Greek translation was made, sat in darkness and the shadow of death, are now enabled to see the beauties of innumerable passages in holy writ which were hidden from those who studied the law and the prophets in the temple of Jerusalem.

We cannot dismiss this volume without testifying our high sense of the manner in which it is executed, and the hopes we entertain that the author will not be diverted from the course which he is at present determined to pursue—a course which will redound to his honour and to the benefit of the public. Sacred literature is strangely neglected by those whose time ought to be dedicated to its cultivation; and many a dignity and great emoluments in the church are thrown away on men who cannot even read the Scriptures in their original languages. What must be their reflexions when they hear that a printer is setting them the example, and that the labours of his occupation do not deter him from the most arduous undertakings in sacred literature? We trust that the example will not be lost, and that the clergy in general will think themselves disgraced if they cannot read his future collations; and it may be hoped that the bishops will make his future complete English, Hebrew, Greek, and Latin Bible, an essential part of their examination for holy orders. If it might be allowed to a deacon to be unable to understand some difficult prophecies in the original, surely a priest has little claim to a benefice who cannot read the four languages with a considerable degree of fluency, and point out the reasons for their respective variations.

ART. V.—*Letters on India, Political, Commercial, and Military, relative to Subjects important to the British Interests in the East. Addressed to a Proprietor of East-India Stock. By Lieutenant-Colonel Taylor of the Bombay Establishment; Author of Travels from England to India, &c. &c.* 4to. 1*l.* 1*s. Boards.* Carpenter. 1800.

THIS important quarto volume might as well have appeared in the shape of an octavo pamphlet, the topics being temporary, and discussed with little profundity. After a dedication to Mr. Dundas, there follows a preface concerning the French possession of Egypt; in which the author, totally forgetting the very nature and principles of our conquests and conduct in Hindustan, imputes rapine to the French alone, while we, forsooth, are entirely innocent. The preface is closed with a remark, which is afterwards illustrated and amplified, on the great advantages which would arise to Britain from forming an intimate connexion with Russia, particularly in regard to Hindustan.

Prefixed to the first letter is a large and curious view of Bombay taken from the west, or sea, as we should suppose, yet the title states that it is from Malabar Hill; and there is no further explanation; which is to be regretted, as this view is the best thing in the book.

We must differ from Colonel Taylor in his idea that the destruction of Tippoo has fixed the security of our settlements in Hindustan. On the other hand, it rather strikes us that the great extension of these settlements presents too wide a line of defence, and that we should be more secure if restricted to those in Bengal and the island of Ceylon.

In his second letter, our author justly argues against the impolicy of annexing our new conquests in Mysore and on the coast of Malabar to the Presidency of Madras or Fort St. George. They are also remote from Bombay; and it would be preferable to erect a fourth government, which might be established at Mangalore, where Tippoo had a tolerable fort. Colonel Taylor is naturally prejudiced in favour of Bombay, to which establishment he belongs; but we think that Bombay is a yet more detached and improper capital of our new conquests than Madras, the territory of which is only divided from these new conquests by a strip of the Carnatic, about forty English miles in breadth, while Bombay is about three hundred miles distant—So blind are professional prejudices in the investigation of political business!

We shall give a specimen of our author's reasoning concerning the French possession of Egypt.

'It is not fit that a great commercial people should be deceived by false appearances, or view their situation through a wrong medium.

Let it not be supposed that the command of the navigation of the Red Sea, and possession of the Straits of Babelmandel, insures to us complete safety, or that our Indian settlements are not to be approached, and our trade diverted from the present channel, by the way of Egypt at some period or other. At all events this is not impossible. The want of the co-operation of Tippoo, since the destruction of his empire, has very greatly damped the expectations of the French; and it may be questioned, notwithstanding the report that the recall of Bonaparte originated with Sieyes, how far the fall of that prince accelerated the departure of that general from Egypt, since he could have known it before he left that country? The French government cannot at present indulge a thought of being able to penetrate to India by the Red Sea, or, in the smallest degree, to disturb our tranquillity at the present moment in that quarter. But the rulers of France look to establish a permanent colony in Egypt; and it is for the legislature of this country to appreciate the consequences of such an establishment. The consequences, in the first place, regard our trade; and, in the second, the very existence of our territorial possessions. It must be evident to every person who understands the relative situation of Egypt, its natural connexion with India, and the favourable avenues of communication which, at particular seasons, are open to and from that country, by every description of sea conveyance, that Egypt, as a colony in the hands of the French, or in the hands of any power hostile to the commercial interests of this country, would, in the course of a very few years, be the means of exciting great commotions in India. The possessors of it are so ready, in point of situation, and so well disposed to promote the views and disaffection of the native princes, who are restless and ambitious, that the worst consequences might be reasonably expected, and the security of the British empire in India be greatly endangered. The trade, in the mean time, would be drawn by degrees to the Levant, by its ancient channel; and the facilities which the French, from their ingenuity, would give to this very valuable branch of commerce, must very considerably interfere with the interest of the Company, and lay the foundation for a new order of things in regard to India, which, in the end, would prove highly prejudicial, if not destructive, to British commerce in that quarter. But, without entering minutely into arguments on a question so extremely important to national prosperity, and involving the best interests of our country, it may be most prudent merely to observe, that, with the experience of three centuries, during the whole of which period Egypt has been subject to the Mahomedan power, no attempt has been made, by the rulers of that country, to foment disputes or create jealousies in India, or in any shape to interfere with the progress made by European powers in that country. On the contrary, the Mahomedans, more particularly the Arabs, have, in almost every instance, seconded the views of those nations who have possessed the greatest share of eastern commerce by the Cape of Good Hope, in keeping shut the easiest road by which the commodities of India could be transported into the western world. With this knowledge, which the best criterion of truth, the test of time, has approved, and with the perfect knowledge too of the contrary intention of the French, it cannot be supposed that any innovation can place Great-Britain in a better situa-

tion; or that Egypt, having changed masters, can possibly add to the security of our eastern establishments. The very contrary may be supposed to be the case; and it requires but little penetration to calculate on the result, should the French continue to consolidate their power in Egypt, to attach the inhabitants to their interests, to open a trade in the Red Sea, which they have already begun to do at the port of Cossire, and finally to introduce salutary laws, and the arts and sciences; and, by furnishing hereafter a proportion of industrious inhabitants, to colonise and improve the country to the fullest extent. This reasoning, it is true, is speculative, and the probability of effecting the whole, or indeed of any part, may, with exertion on our part, be rendered impracticable: but then an effort must be made; and the sooner it is made, with effect, so much the better it will be for the safety of India.' P. 23.

What is all this but the meanest commercial jealousy, with which we used to reproach the Dutch? If it be not our interest to maintain barbarism and misery throughout the world, we cannot seriously see any cause of apprehension from the French possession of Egypt, as our absolute power at sea must deliver us from any fear of interference. The French have as just a right to Egypt as we had to our Indian settlements; and if a flourishing European colony had been fixed in Egypt, it would certainly have tended to the increase of our own trade. But the great object of short-sighted merchants is monopoly, which speedily proves ruinous to itself, and has successively been destructive to the Spaniards, Portuguese, and Dutch. Great and lasting political advantages rest on very different foundations.

Mr. Taylor afterwards engages in a long declamation concerning the advantages to be derived from an intimate connexion with Russia in our Indian trade. We regret that he has apparently not read the travels of Mr. Hanway, whence he would have learned the obstacles to a mercantile connexion of that nature, which was tried more than half a century ago, and completely failed. In page 63, and other passages, our author shows the grossest ignorance of oriental geography.

It appears that Tippoo had formed a connexion with the king of Candahar, as natural between two Mahometan powers. Mr. Taylor informs us that our government in India entertains a project of attacking the kingdom of Candahar, with the assistance of the western powers of Persia. We earnestly hope that no such idea is fostered, as it would be far more prudent to form an alliance with that monarch, the distance being great, and the events of war precarious. And, if the king of Candahar were to confederate with the Birmans, there might be real cause of apprehension for our Indian settlements. The king of Candahar might also, from proximity, offer such advantages to the Russians, that any attack on his territory might be attended with revolutions little foreseen. In general, Mr. Taylor's political views seem to us to embrace but a small horizon; and his

topics are neither new nor profound. He seems rather to have written with a mere attention to some particular interests with regard to the Bombay establishment and the passage from India over land, which last topic is discussed with great prolixity.

The jealousy of the East-India Company with regard to their privileges is afterwards explained; and on this subject they opposed a more moderate plan of Mr. Dundas. Whether, indeed, the great wealth which has flowed into this country from our Indian possessions may be regarded as conducive to its lasting health and prosperity, may be safely questioned. Opulence is quite a distinct consideration from happiness; and if India yield to Britain, as our author asserts, an annual revenue of eight millions sterling, is the community at all benefited? Instead of the Roman plan of delivering the nation from taxes by the revenue from conquered kingdoms, are we not oppressed to the last stretch of taxation? Is not every comfort of life abridged, and misery diffused throughout the country? Has not the national character been changed and degraded within these twenty years to a surprising degree; and the plain sense and frank conduct of our ancestors exchanged for low cunning and paltry avarice? This great accession of wealth has been converted to the basest political purposes, and squandered in scattering blood and distress throughout Europe. At home we see it in a few hands, and employed in luxury and corruption. Such are the mighty advantages which we derive from our vaunted possessions in Hindustan, which, like the riches of Peru, will ultimately superinduce poverty and disgrace. For, as in Spain, the high price of labour will drive our industry and manufactures to other countries; and with them our commerce must fall.

Our author's observations on landed property in Hindustan co-incide with what we long ago expressed on the subject of the zemindars.

"There are various occasions, conjunctures, and situations, in which steps might be made towards an independent cultivation of the land by as many of the people as may desire it. This may be called a partial and gradual reformation; but there are other occasions and conjunctures, in which a new and perfect system of property in land might be established all at once. Amongst these we include those revolutions that transfer whole countries to new masters, who have it in their power to re-establish, in the subjected states, the inherent rights of mankind and the system of natural justice with regard to the soil. Such a situation of affairs is now presented to the English nation in the East Indies; who, whatever may be said of the voluntary transference of provinces by the Mogul, may justify their right to the possession of those provinces, by doing justice to the people, by patronizing and befriending them, by restoring them to their natural rights of a share in the soil, and promoting their health, virtue, and comfort,—and thus, on the whole, co-operating with the benevolent plan of the Almighty Ruler of all nations. Thus would the title and the security of the British government in India be founded in jus-

tice. To dispute about abstracted titles to territory is vain and nugatory. That prince or power has the best, as well as the most solid right, who best combines actual possession with the good of the people. But it sometimes happens, that people are averse to innovations, particularly where these are the effects of foreign dominion, and even though they are for their good: it is therefore politically expedient not to lay down a refined system, having for its object the greatest good that can be reconciled with the greatest supposed equity, or the general conveniency of all, but to hold forth some striking advantages to great bodies of men, who may feel that they have a common interest in promoting it. I would therefore propose, as the sound fundamental article of a new territorial code, that all disputes concerning the tenure of lands in British India should cease, and all subdivisions of the land in that country should be held by their present possessors, and descend to their heirs for ever.

'This plan would bid fair to interest the great body of the people in the stability of our government*. This being thrown out of the vessel of state, as a sheet-anchor to hold her fast amidst the civil tempests and storms which might otherwise be expected to arise amidst innovations, other laws would be established, explaining, limiting, and restraining that general arrangement, in such a manner as to support the authority of government, maintain all orders of men in their ancient and just rights, and, above all, to guard and protect the independence of the people, in opposition to the opulent, the luxurious, and the idle, whether natives or Britons. And for this end, which, though last mentioned, is the chief in importance, as it involves in a great measure the other two, it is proposed, That the rent of every farm be converted into a freehold for ever; transferring, at the same time, all land-taxes and all public burthens, with all contingent augmentations of those burthens, from the landlord to the new freeholders, formerly his tenants. By this law the tenant would receive security in his present possession, and the landlord a lucrative exemption, in place of the uncertain increase of a racked rent.' p. 186.

The account of the tactics of the native powers is interesting, but treated far too superficially. The debt of the East-India

'* Professor Ogilvie, whose way of thinking on this subject co-incides perfectly with what has often occurred to me in India, but to whom I am indebted for his profound arguments in favour of the system I wish to establish, in his admirable Essay on the Right of Property in Land, says, "The whole landed property of Bengal, and the other provinces which our East-India Company has acquired, is now absolutely at the disposal of that Company, and of the British government. No nobler opportunity, no equal fund for exhibiting to mankind an illustrious pattern of a just and equal establishment of landed property, was ever, by any conjuncture, thrown into the hands of a set of men very capable of perceiving wherein the best use of such an occasion would consist, by making a proper use of it, and by the firm establishment of a beneficial law.

"Landed property.—Some reparation might yet be made to that unhappy country for so many wrongs; and some testimony might be borne, amid so many ambiguous appearances, to the ancient honour, and equitable disposition of the British nation; and, what may be more directly regarded, an additional security might thereby be provided for the permanency of our acquisitions in that part of the world. To establish a just system of landed property, and to secure it by introducing the trial by jury, are, perhaps, the only innovations which Britons ought to make in the ancient institution of Hindoostan."

Company is afterwards discussed; and our author, as in his former works on India, flies from one subject to another, and, by his desultory manner, affords little solid instruction to the reader. His account of his favourite settlement we shall transcribe, as it is short and comprehensive.

'The island of Bombay is situated in lat. 18. 58. N. and long. 72. 38. E. This ancient domain belongs to the East-India Company, being held in fee simple from the crown. It is from this circumstance, as well as prescriptive right, unalienable. Whatever may be the fate of the territorial acquisitions of the Company in India, this possession, while they are able to protect it from invasion, must continue to the proprietors of India stock an hereditary property, and a valuable establishment. The harbour is the best in India, and capable of containing any number of ships, to which it affords the most perfect shelter. Its docks admit ships of war of eighty guns: the yards are proportionably large, and well provided with marine stores of every description.

'Bombay was, very soon after the discovery of the passage to India by the Cape of Good Hope, anno 1498, settled by the Portugueze. From the excellence of its harbour, formed by a long chain of islands, and the continent, it was named by that people the Buon-bahia. On the marriage of king Charles the Second with the Infanta of Portugal, anno 1662, the island of Bombay, and Tangiers in Africa, with 500,000*l.* were the dower of that princess. Lord Marlborough, in 1663, sailed from England with five ships, to receive possession of the island from the Portugueze viceroy; but the obstinacy and bigotry of the clergy would not permit of its being delivered, although by the king of Portugal's order, to heretics. It was not till next year, after the departure of lord Marlborough, that sir Abraham Shipman, the governor appointed by king Charles, was able, by means of a treaty with the inhabitants, securing their property and the free exercise of their religion, to obtain possession. The island and castle were shortly transferred by king Charles to the East-India Company for ever. This settlement became the seat of the English power in India, to which all the other settlements were subordinate.

'Bombay commands the entire trade of the north of India, together with that of the Gulfs of Persia and Arabia. It is the great mart of Oriental as well as of European commerce, and in the article of cotton alone exports yearly to China upwards of one million sterling. Besides being the centre of trade, it is a place of great importance, naval as well as military. Without a fleet to protect the commerce on that coast, the pirates who infest it would, in a very short time, put a total stop to the trade; and without a military force, there would be no check on the Mahrattas, or other native powers on the north-western side of India. The arsenal and magazines are abundantly supplied, and are carefully attended to. Bombay, from its insular situation, guarded very generally by a rocky shore, bids fair to be the most durable of all our Eastern possessions, and therefore should be held for the proprietors so long as it is for the honour and interest of this country to preserve the independency of an East-India Company.' P. 229.

Colonel Taylor afterwards explains the oriental advantages likely to arise to us from a treaty with Russia.

'The means which appear best adapted to connect the interests of Great Britain and Russia are,

'In the first place, to render it equally the interest of both nations to prevent the province of Egypt, after the French shall be expelled, from becoming the possession of any European power, or that the trade from India should at any period be conveyed by that medium to the shores of the Mediterranean.

'In the second place, to make it necessary to Russia, that the settlement of the Cape of Good Hope should continue in the hands of the English, or otherwise to become, in future, a neutral free port.

'In order to engage Russia in those pursuits which at present are, perhaps, totally out of either her commercial or political orbit, and to induce her to enter into a close connexion with this country, it will be necessary for Great Britain, in other respects, to promote the views of that empire——

'First; By uniting with Russia to have the free navigation of the Black Sea, the Bosphorus, the Archipelago, and Mediterranean, guarantied in the most ample manner to Russia, and to those states in amity with her, on a general pacification.

'Secondly; To secure to Russia the possession of Malta, or some port in the Mediterranean.

'Thirdly; By assisting Russia with capital, not from the public funds of Great Britain, but to be raised by individuals in this country.

'Fourthly; To grant to Russia a *comptoir* in India, and, if necessary, at the Cape of Good Hope, together with certain facilities in commerce, to enable the former country to uphold an intercourse with British India, by means of Great Britain.

'A commercial treaty, to which I have already alluded, might, on the principle laid down, be carried into effect between Great Britain and Russia. It should be stipulated, that Russia should check as much as possible the irruptions of the northern hordes of Persia and India, and by that means prevent those powerful depredators from disturbing the tranquillity of Hindoostan.

'The mutual reciprocities on which every commercial treaty must necessarily hinge require attention; and a great deal has already been said on that subject. But to reduce the whole to a very few words, Russia could take from India product to nearly the value of a million and a half annually, and from Great Britain to the amount of 800,000*l.* sterling.

'In return, Russia would acquire a more extensive market for her numerous commodities, as well as greater means of transporting them; and by opening a new trade to the southern provinces, extend, as it were, the present circumscribed sea-coasts of the empire, by example excite industry, multiply the number of seamen and shipping, and, on the whole, by the increased exertions that would attend or follow a revolution in commerce, lead to higher and higher degrees of national prosperity.' P. 237.

ART. VI.—*Critical Remarks on the Hebrew Scriptures, &c. (Continued from p. 415 of the former Volume.)*

IN reviewing the volume before us we have felt considerable perplexity; for since, from its detached and diversified nature, we found it impossible to give an adequate idea of the whole, we were compelled, whilst fixing our attention on particular parts, to suffer others to pass unnoticed. Nevertheless, in the topics immediately selected, we have studiously sought to gratify the author by adverting to such as were most novel in themselves, or which he seems most in earnest to render conspicuous. Having premised this remark, we return to our task.

Exod. vi. 3. *And I appeared unto Abraham, unto Isaac, and unto Jacob, by* the name of *God Almighty; but by my name* JEHOVAH *was I not known to them.* The latter part of this verse, given as it stands in our Bible translation, Dr. Geddes renders, *But my name IEVE* (Jehovah) *to them I did not manifest.* ושמי יהוה לא נודעתי להם. After observing that the Hebrew and Samaritan texts concur without any notable variety of lection, and so, negatively, all the ancient versions, save that of Saadias, who has this singular reading, ואשמי אללה, *but God is my name*, the doctor starts the following question:

'But how can the name Jehovah be said not to have been manifested to the more antient patriarchs, when it occurs so frequently in their history? With respect to the mere historical narrative, the answer is obvious: the Hebrew historian, whoever he was, to whom the name Jehovah was known, might, without any impropriety, use it proleptically in speaking of the patriarchs, and even in writing the history of the creation. But there are passages where the patriarchs themselves are found addressing their God under the very name of Jehovah; which they could not have done, if it had been unknown to them! Certainly not, and here lies the great difficulty in explaining the present passage.' P. 176.

Considering the two principal solutions offered by the commentators as insufficient to remove the difficulty alleged, Dr. Geddes proceeds to ask—'What are we to say of those passages where the patriarchs address the Lord by his name Jehovah?'—and answers:

'We must say that they are corrupted passages, and that יהוה has slipt into them for אלהים or אדני. It is well known how often these words have been interchanged; and what variety of lection is in different copies with respect to them.' P. 176.

After having produced a multitude of passages, in which it appears, from various readings, versions, Onkelos and Targums, that similar changes have been introduced, it is added;

'These, if I mistake not, are all the places where the Patriarchs, from Adam to Jacob inclusively, have directly mentioned the name Jehovah: and they are certainly more than enough to prove, that that name was known to them before the vocation of Moses; if we were sure that they had actually spoken the very words put in their mouths by the compilers, or copiers of the Pentateuch. But who will affirm that this is the case? The number of places where אלהים and יהוה have been interchanged is very great; and the variety of lection between the versions and the text, and between the copies of the text itself, is astonishing. Need we wonder then, that the word יהוה, once become the peculiar name of the God of the Hebrews, should, by historians posterior to that period, be often substituted for the more antient and more general name אלהים, even in addresses to the deity, or in relations concerning him? A prolepsis is readily granted with respect to the latter*; and we must either grant it with respect to the former, or say that the writer of Exodus is in contradiction with the writer of Genesis: for it is, in my apprehension, impossible to reconcile the passage of Exodus, that gave rise to the above observations, with the name Jehovah's being known to the preceding patriarchs.—If the name Jehovah were known before it was here communicated to Moses, and were the common appellation of the God of the Pariarchs, the question of Moses, Exod. 3. 13. was needless, was impertinent: for God had before told him, ver. 6. that he was "the God of his (Moses's) fathers, the God of Abraham, the God of Isaac, and the God of Jacob." It is clear then that Moses, by asking what was the name of this same God of his fathers, knew not that he had any particular name; and that particular name Jehovah is now for the first time made known as the peculiar God of the Israelitic nation. All this is perfectly conformable to the present declaration, Exod. 6. 3. "I am Jehovah; who manifested myself (or appeared) to Abraham, Isaac and Jacob as God the Omnipotent אל שדי: but my name IEVE (Jehovah) to them I did not manifest."—In fact it is by the former name he calls himself to Abraham, Gen. 17. 1. אני אל שדי "I am God the Omnipotent."—To Jacob, Gen. 35. 11. he makes the same declaration; which Jacob himself alludes to in his last speech to Joseph, "God, the Omnipotent, appeared to me at Luz." Gen. 48. 3. I know that in Gen. 28. 13. he is made to say: "I am Jehovah the God of thy fathers." But the word Jehovah is wanting in the best copies of Sep. and must be charged on the interpolators or correcting copyists of the Hebrew text. For the general manner in which God announces himself to the patriarchs is, merely by calling himself the God of their fathers; as Gen. 28. 13.—or the very God of their fathers; as Gen. 46. 3.—or by denominating himself from the place of his appearance: as the God of Bethel, Gen. 30. 36. and 31. 13. and Jacob more than once

'* Nothing indeed is more common than such a prolepsis. Who scruples to say that the excellent Prelections on Hebrew Poesy were written by bishop Lowth; although we know he was no bishop when he composed that work? Or that pope Benedict XIV. was the author of a celebrated work De Canonizatione Sanctorum; although he was only cardinal Lambertini when he wrote it?'

denominates him by the same title. It is observable that, although the patriarch Joseph mentions the name God about twenty times, he never once mentions him by the name Jehovah. It may be said that he abstained from mentioning that name in Egypt, either not to give offence, or because they would not have understood him; but what shall we say, when we see him using the same caution to his own brethren, after his making himself known to them? He tells them not that "Jehovah sent him before them, for their preservation;" but "God," Gen. 45. 5. and repeats the same words in the verses 7. 8. and 10.—A more remarkable instance still is in Gen. 50. 17. and 19. In the former his brothers request him to forgive their transgression against him, because they are the servants of his "father's God:" and in the latter he desires them not to fear: "for (says he) a reverer of "God am I."—Surely here was the place for using the name Jehovah, if that name was known either to Joseph or his brothers. Again, when in the same ch. ver. 24. he adjures his brethren to carry his bones into the land of Chanaan; he says not: "Jehovah will certainly visit you—" but "God will certainly visit you;" and repeats the same words in the next verse.' p. 178.

Independently of other observations in confirmation of the doctor's position, we think what is here advanced sufficient to the point, and stated both with force and precision. The same accordance does not, however, seem to occur in the next topic of discussion, namely, *the plagues of Egypt*, 'the prelude to which, in the opinion of Dr. Geddes, warns us to beware of implicit credulity, and greatly weakens the credibility of all that follows.'

'The historian says, ver. 10. that when "Aaron threw down his rod before Pharaoh, it became a serpent:" but adds; "The Egyptian magicians did in like manner by their enchantments: for when they threw down every one his own rod, the rods became serpents."

'This is certainly a strange narrative, which has greatly puzzled our reconcilers and commentators. Some pretend that it was a mere illusion on the part of the magicians, but a real miracle on the part of Moses and Aaron: but they are not agreed as to the species of illusion. The Christian Fathers generally imagined, that it was produced by the immediate operation of demons, who blinded the eyes of the bystanders, and made them see phantoms of serpents, that had no existence.—Others think that the same demons cunningly made the rods disappear, and put real serpents in their places.—Others talk of a real transformation, made by diabolic power, by applying "actives" to "passives," *applicando activa passivis*. "Poterant dæmones (says De Lyra) materiam proxime dispositam ad formam serpentis supponere proprio activo, ut sic generarentur." This fancy pleased Cajetan and Delrio.

'Others, who are not willing to allow the demons to have any hand in the matter, are of opinion, that those wonders were effected by the mere use of natural means, and by the art of man. Michaelis supposes that the rods of the magicians were not real rods, but stiff, motionless serpents, which had the appearance of rods, and which by

being thrown on the ground recovered motion. This is certainly an easy mode of transformation: and I find some German scholiasts satisfied with it. But the text is expressly against all such interpretations: and we may as well say that the rod of Moses was not a real rod, as that the rods of the magicians were not real rods.

'Hence, some have granted, that both the magicians and Moses wrought real prodigies, but prodigies of a different rank. "God," say they, "let the magicians perform a less miracle, to enhance the greater miracle of Moses." I can hardly think, that any rational critic will admit this hypothesis; it is making God fight against himself, and play with miracles as at cross-purposes. He works a less miracle, sufficient to harden the heart of Pharaoh; and a greater, which has no effect in removing that hardness: for it is evident that Pharaoh and his courtiers considered both as prodigies not above the art of magic; although they might deem Moses the more expert magician.

'But what, then, are we to say of the matter? It would be wiser, perhaps, although not so honest, to say nothing at all; but that is not my manner: I must say what I think; let others think and speak as they please. I am clearly of opinion that neither the magicians of Pharaoh, nor the legislator of the Hebrews, changed their rods into serpents, any more than the sorceress Circe turned the companions of Ulysses into swine: but that either the Hebrew historian, whoever he was, invented the whole story; or that, if ever any such trial of magical skill took place, the deception was equal on both sides.' P. 181.

The pertinence of the observation which introduces this remark we confess ourselves too dull to perceive. The narrative in itself is as simple as any narrative can be, it contains not an observation or reflexion interspersed with it, and is nakedly submitted to the reader's attention; therefore the degree of credibility to which, as part of a whole, it is entitled, must rest upon other grounds; and what these are, will afterwards be shown. A series of facts are related, the credit of which Dr. Geddes attempts to invalidate; and how? by bringing together the different opinions which have been advanced to account for the performance of them; but can any procedure be more absurd? If it be requisite to account for the several transactions recorded in history before we assent to their reality, not to mention the various phænomena of nature, the articles of our creed would be limited indeed. 'It would,' we think with the doctor, 'have been much wiser to have said nothing at all of the matter,' than to have said what he felt himself necessitated to say.—And what, after all, says he? This—'I am clearly of opinion that neither the magicians of Pharaoh nor the legislator of the Hebrews changed their rods into serpents any more than the sorceress Circe turned the companions of Ulysses into swine.' Here then we have one of the doctor's pretty stories resembling the metamorphoses of Ovid! What a pity it is that, when his own invention failed him, Astruc

or Eichhorn was not at his elbow with a *mythos* too at the pinch, rather than that he should have been reduced to the necessity of admitting 'either that the Hebrew historian, whoever he was, *invented the whole story*, or that, if ever any such trial of magical skill took place, the deception was equal on both sides.'

We humbly conceive these conclusions of the doctor to be such as no one would expect from a sober critic, and that they are such in themselves as, in a logical view, are compatible only with the dialectics of Bedlam.—The 'historian, *whoever he was*.' As the whole current of antiquity hath attested that the Pentateuch was written by Moses, we think a little more ceremony on this occasion might have been looked for from such a critic as Dr. Geddes, before, by an innuendo, he dispossessed him of his claim. But 'the historian, whoever he was, invented the whole story!'—Yet St. Paul, it seems, was of a different opinion, who not only, from other evidence, states the names of these very magicians, but gives a clue to the true mode of accounting for the miracles wrought by them: *Now as* Jannes *and* Jambres *withstood* Moses, *so do these also (who are ever learning and never able to come to the knowledge of the truth) resist the truth: men of corrupt minds, of no judgement concerning the faith. But they shall proceed no further, for their folly shall be manifest to all, as* THEIRS *also was*. 2. Tim. iii. 7, 8, 9. Now, in what manner the folly of these magicians was *manifested*, and how *checked*, a reference to the history itself will show. See Gen. vii, viii. As to the miracle in question, with the two others, which were imitated, though very imperfectly, and with a decided inferiority, by Pharaoh's magicians, it would be out of place, on this occasion, to examine whether there were any thing supernatural or diabolical in their operations, or if they were the effects of legerdemain, which deceived the eyes of the spectators, since the inquiry is foreign to the proofs of Moses' divine mission, and could only be ascertained after a long discussion; but whatever opinion may be adopted by unbelievers, it will be of little moment; for, if the prodigies of these magicians were but natural effects, they form no argument against the miracles of Moses, which were palpably supernatural; while, if the former be ascribed to dæmoniacal influence, the latter must be admitted to have been effected by God, who, to render truth triumphant, permits or represses inferior agency according to his sovereign will. On either supposition, it must be confessed, that, in the miracles of Moses, the finger of God was conspicuous, as manifesting the folly of magical art, and checking its procedure. We will ask Dr. Geddes then, in his own words, if this were 'making God fight against himself, and play with miracles as at cross-purposes?'

Dr. Geddes proceeds to examine the next miracle, *of turning the waters into blood*. After parading with his learning about the suavity and salubrity of the Nile, as vouched for 'both by ancient

and modern travellers;' and how that 'when Berenice, the daughter of Ptolemy Philadelphus, was married to Antiochus king of Syria, she had water sent for her own drinking all the way from the Nile;' and also, that 'when the soldiers of Pescennius Niger asked for wine, he replied: "Ye have the Nile, and demand wine:" *Nilum habetis, et vinum quæritis!*' and cited Spartian, and Seneca, and Athenæus, and Prosper Alpinus, and Maillet, he proceeds to intersperse his remarks with flippant cavils and irrelative observations—not, however, forgetting the old trick of substituting what he no doubt would call an argument from analogy for the one in question, and thus, by the aid of a confident falsehood, betraying his unwary reader into a conclusion, not only without evidence, but in direct opposition to it.

'It certainly would be deemed a very uncommon phenomenon, to see all our rivers, and lakes, reservoirs, and cisterns, frozen over in the middle of June; yet even that would not amount to a miracle; for it might actually happen, and perhaps has happened, by an extraordinary change in the atmosphere: but if this happened "at the command of one man" as Rosenmüller expresses it, "and instantaneously at his command;" I confess I should deem it a miraculous event: but then I must have the strongest proofs possible that such an event took place. Here, I have no proof, no motive of credibility, but the sole authority of an anonymous Hebrew writer; whom I find every-where giving into the marvellous, generally clothing his narrative in the garb of poetical imagery, and, according to the Oriental custom, ascribing physical events to supernatural causes.' P. 183.

What! no motive of credibility!—is then all the proof that the concurrent attestations of history, sacred and profane, have given in support of the divine mission of Moses, at once annihilated! What proofs necessary to the admission of miraculous facts do there exist which the miracles of Moses possess not? Their importance, relative to the formation and establishment of his nation, it can scarcely be thought any sober man will question, any more than their notoriety and splendor. The truth of them is evidenced by an investigation into the moral character of Moses himself. The religion and policy of the Jews are founded on the truth of his miracles. Can it be, for instance, supposed that the Hebrew nation would, without miracles, have received the laws to which Moses subjected them? Did Moses, by pretended miracles, beguile and deceive the nation itself? Or, did the whole Jewish people make him their leader, and uniformly act in concert with him, to delude other nations and their own descendents? The establishment and duration of the Jewish religion, the very circumstances under which the Jews at this day exist, are a certain proof of the miracles of Moses. But what says Dr. Geddes?—'Here, as I have *no proof, no motive to credibility*, but the *sole authority of an anonymous* HEBREW *writer*'—

And, as though an anonymous writer could not write truth, more especially being a *Hebrew*, the doctor, still further to detract from his credit, adds, 'whom I find every-where giving into the marvellous, generally clothing his narrative in the garb of poetical imagery, and, according to the Oriental custom, ascribing physical events to supernatural causes.' Now this is what Dr. Geddes palms on us for argument! The proper question in respect to this *anonymous Hebrew* writer, whom the concurrent attestation of antiquity hath, from his own time to the present, agreed to have been the lawgiver MOSES, is, whether the history transmitted by him did not, in every instance from its commencement to its end, abound with events proverbially marvelous? and, if so, his *giving into the marvellous* was really no other than treating his subject according to its nature, from which it would have been impossible for him to have departed without wilfully violating the truth. If *his narrative be clothed in the garb of poetical imagery* where it ought not to be, that is, indeed, an impeachment of his taste—Dr. Geddes being the standard; but it proves nothing more: and as to the third charge, of *ascribing, according to the Oriental custom, physical events to supernatural causes*, if the doctor will drop the final *s*, we would concur in admitting it. That Moses, the doctor's anonymous Hebrew, doth impute the ordinary as well as extraordinary events of nature to a supernatural cause, we neither wonder at nor cease to admire. That inspiration which filled him with a knowledge of the past, the developement of creation to his view, the subjection to his command of the elements of nature, and the exposure of remote futurity to his eye, fully enabled him to ascribe every event to its proper cause; and all events, whether physical or supernatural, if there be a God, are referable to him. With Dr. Geddes, however, thus to attribute these is *an* ORIENTAL *custom*. God grant the custom universally prevailed! Yet, why *an Oriental custom?* but, because that light which suggested it first beamed in the East. When the doctor talked of 'the SOLE *authority* of an anonymous Hebrew writer,' he doubtless had utterly forgotten the words of the Psalmist, 'He turned their waters into blood, and slew their fish,' unless, perhaps, 'in the doctor's opinion, the author of the Pentateuch were the writer of the psalm.

Looking, however, into subsequent remarks, it would seem that the phrase 'ascribing *physical events* to *supernatural causes*,' had an application, in the doctor's mind, which we have not adverted to; inasmuch as Dr. Geddes attempts to account for the above-mentioned miracle in a natural way, and as, forsooth, being nothing more than a discoloration of the Nile by the washing down of red ochre, or some other colouring substance, at its overflow—'perhaps on that year the exundation may have been greater, and the waters more highly tinged than usual, which,

whether miraculous or not, might alarm the superstitious people, and be by Moses artfully employed as a motive to obtain the liberation of Israel.' According to Dr. Geddes then, the bloody appearance of the water, whether of a lighter or deeper tincture, must have happened before Moses could have availed himself of the phænomenon, that is, the effect must have preceded the cause; for what says the text?

'17. Thus saith the Lord, in this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they *shall be* turned to blood.

'18. And the fish that *is* in the river shall die, and the river *shall* stink; and the Egyptians shall loathe to drink of the water of the river.

'19. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

'20. And Moses and Aaron did so, as the Lord commanded; and he lift up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

'21. And the fish that *was* in the river died, and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.' Exod. vii.

The quibbling and wit with which the doctor amuses himself in the note closing this topic is too miserable to deserve more than a smile of contempt.

'We read not when, or how, the waters were restored to their former soundness: and here the historian seems to have overlooked a material point. Another miracle was to have been expected to reconvert the blood into water; at least what was in the lakes and cisterns: for we may suppose that what was in the river and its branches would be carried, in the course of seven days, into the sea. What a pity it was not the Red Sea! for then we should have an excellent reason for its being so called.' P. 187.

(To be continued.)

ART. VII.—*A Treatise on the Chemical History and Medical Powers of some of the most celebrated Mineral Waters; with Practical Remarks on the Aqueous Regimen. To which are added, Observations on the Use of Cold and Warm Bathing. By William Saunders, M. D. F. R. S. &c.* 8vo. 8s. *Boards.* Phillips. 1800.

DR. Saunders, in a late work on the Diseases of the Liver, offered an opinion that the efficacy of mineral waters was

chiefly owing to the watery vehicle of the mineral added to an increased temperature. This has naturally led him to a more 'extended view of the subject of mineral waters, and the nature of those substances that give them their peculiar sensible and medical properties,' in order to 'estimate with impartiality how much of their powers, as medicines, are to be attributed to their common watery ingredient, and how much to their foreign contents.' The attempt is laudable; and the result, were it attainable, would be highly important. Yet much previous knowledge is requisite, much prior observation must be employed. We know little, for instance, of the effects of the combination of the ingredients of the principal medicinal waters, out of the vehicle in which nature offers them to our use; we know very little of the peculiar effects of small, but diluted doses, and of the medicinal powers of some of the ingredients, particularly hydrogenous gas. There is little doubt that the active ingredient, in many quack medicines, is a mercurial; and if these, as some pretend, be often highly efficacious, it must be owing to the small quantity of the metallic salt, which defies every mean of detection but the most dextrous and scientific analysis. This salt is contained then in a small quantity for a long time. We can imitate the quantity; but the patience of the diseased will not always admit the continuance. We have reason to think that tartarised antimony is chiefly a purgative, in small diluted doses; and we know, in many cases, that increasing the quantity of the menstruum has an effect nearly as powerful as increasing the dose of purgative salts. These solitary facts should excite attention to the effects of dilution, particularly as we have reason to believe that in this way chiefly medicines reach the circulating fluids; and we should examine attentively whether, by dilution, the solvent acts merely more powerfully, or altogether in a different manner; as well as whether solvents, commonly considered as inactive, may not become efficacious, when conveyed with a large portion of fluid. Previous inquiries have not hitherto ascertained the fact; and, in our opinion, we cannot yet hope to solve the problem. We now proceed to notice what advances our author has made towards it.

We have at different periods attended particularly to the chemical analysis of mineral waters, and have expressed our wishes to have the various inquiries on this subject brought together in one work; we were, therefore, a little disappointed in the treatise before us, especially as Dr. Saunders speaks of his anxiety to be accurate in this respect. Much might have been advantageously added from the more modern French and German writers, who have elucidated many points which are here left doubtful. The compilation, in a chemical view, is indeed very imperfect.

Dr. Saunders first offers a general statement of the properties

of common water, and next speaks of the foreign contents of mineral waters. On these subjects we find little novelty, and no very nice discrimination. Different waters, usually employed in diet and manufactures, are next noticed; and the author then proceeds to the description of particular mineral waters. In the order he has selected for their examination, he begins with those least impregnated with foreign contents, and gradually advances to such as abound most with them.

The water at Malvern is described from Dr. Wall, and a short account of that at St. Winifred's Well is added. These are waters almost wholly pure, and which chiefly act by dilution. The hot springs at Bristol are inserted from Dr. Carrick's Analysis, and the trifling solid contents are not supposed to have any great medical virtues. The effects of the Bristol waters on phthisis are still problematical; yet we should scarcely suppose that an extensive and considerable reputation could be supported without some other foundation than accidental relief, or occasional mistakes of catarrhous for hectical disorders. Our own experience has not, however, supported their credit; but, if they have any virtue, we cannot ascribe it to the purity of the water or its effects as a mere element, since there are many pure waters of this or nearly the same heat, which have not attained the same reputation, though superstition and credulity combined with more interested views, in former times, to extend the credit of every uncommon spring. The ingredients indeed, which are detected, certainly cannot, so far as our present knowledge enables us to judge, add considerably to the virtues of the spring in question. If fashion, however, continue to carry invalids to the summit of Clifton Hill, we think the credit of the waters will decline rapidly. Of Matlock water we have a very imperfect account; its heat is that of 66°.

The Buxton waters are described from Dr. Pearson's very useful little tract, which is the first instance of the scientific application of pneumatic chemistry to the analysis of an English mineral water. They contain a small portion of azotic gas; but the operations of this air are not generally known. If the Buxton water possess the inflammatory tendency which has been attributed to it, the effect may be ascribed to this gas. It is certainly more useful in dyspeptic cases than we can suppose a pure water of the heat of 82° would be.

Of the Bath waters so much has been said, to so little purpose, that we need scarcely stay to notice the remarks of Dr. Saunders. His analysis of the labours of his predecessors is comprehensive and accurate; but, though he seem to be somewhat anxious to represent the effects of these waters as those only of the simple warm element, we cannot find him very convincing. The success of the Bath waters seems to prove to

us very decisively, that in these natural combinations there is a power not to be attained by the ingredients separately in any mixture we can devise.

The analysis of the Sedlitz water is extracted from Bergman's Essays, the medical observations from Hoffman. It is a saline spring, resembling that at Epsom, which is next noticed, but without any new remarks. Sea water is of a similar nature; and Dr. Saunders describes its analysis from Bergman, and its virtues from other authors. He should, however, have consulted Pagés for a more exact account of the saline impregnation of sea water in different latitudes.

Seltzer is a carbonated saline water, with an excess of carbonic acid gas. It has been analysed by Bergman, and its virtues enumerated by Hoffman. Some useful remarks are supplied by the author.

The chalybeate waters are divided into the simply carbonated and the highly carbonated chalybeates. The first of the simply carbonated is that of Tunbridge, which has been carefully analysed by Dr. Babington. The medical remarks, which are applicable to all the waters of this first class, are concise, but judicious. The Spa water is the first of the highly carbonated chalybeates. This is a carbonated saline and chalybeate water, with an excess of the gas; and the analysis by Bergman is subjoined. When the carbonic acid is separated by the action of the stomach, these waters become antacid, and consequently their effects on the alimentary canal are uncertain. The Pyrmont water is similar, with a larger proportion of earthy salts and of carbonic acid gas. The carbonated salts are not, however, in a sufficient proportion to act as purgatives, and the virtues of the Spa and Pyrmont waters are chiefly confined to their action as a stimulating chalybeate in consequence of their gases. Our author proceeds to those waters which combine a purgative with their tonic effects, from their combination with cathartic salts.

Of these, Cheltenham water is the first. The analysis is that of Dr. Fothergill, and in some measure imperfect. It does not appear to be highly acidulous, and its chalybeate impregnation is nearly in the usual proportion, though somewhat stronger than other waters which have this title. The medical effects are well described. The Scarborough water is similar; but an accurate analysis has not yet been exhibited. The purging salt is muriated magnesia; but the proportion of iron occasionally differs.

The Vichy water is selected as a specimen of the warm springs of Auvergne and the Bourbonnois; but it were to be wished that the author had been acquainted with the analyses of some of the modern French chemists, noticed, in part, in several of the late volumes of our journal. These waters are, undoubtedly, as he observes, warm, chalybeate, and alkaline.

Our author's account of the Caroline baths is chiefly drawn from Berger and Hoffman, assisted by the analysis of Bergman. The principal saline ingredients are sulphated and carbonated soda, and they are but slightly chalybeate. The heat of the Prudel fountain is said to be 165°; but this is much too warm for a bath, and we suspect some error: indeed the whole analysis should be repeated with more care, in the methods recommended by modern chemists. We cannot now be contented with the appearances on the addition of re-agents. The Hartfell Spa, near Moffat, appears to be strongly chalybeate; in which the greater part of the iron is combined with the vitriolic acid; but we strongly suspect that its real combinations are not yet sufficiently understood.

Of the sulphureous, Dr. Saunders first treats of the Harrowgate water, chiefly described from the accounts of Dr. Watson and Dr. Garnett. The analysis of the latter chemist we particularly noticed on its appearance. Some judicious remarks on its utility and use are subjoined, which we believe the author may safely claim as his own. The Moffat water is also sulphureous, and has been ably analysed by Dr. Garnett.

The Aix-la-Chapelle waters contain a very large proportion of sulphur, which separates spontaneously. The other ingredients are carbonated lime and soda, with a proportion of common salt; but these waters, from their heat, which enables them to be employed in a state of vapour, are particularly useful as external remedies. Of the Borset waters there are two kinds, the one resembling those of Aix, the other containing the salts only, without the sulphur. The waters of Barege are more slightly sulphureous, with a small proportion of salts of a varied nature, and rather of opposite qualities. They are chiefly used externally, though supposed to be also of service in stomachic and bilious complaints. A synoptical table of the contents of these waters is added.

Our author next proceeds to the internal use of water as an article of diet and medicine. In this part he greatly labours to establish the virtues of pure water, and to guard against the inconveniences which an excess may produce. In all these points we cannot safely go along with him. When he speaks, for instance, of its diminishing the efficacy of the gastric fluid by dilution, and thus retarding digestion, we look in vain for facts in support of the doctrine, either from chemistry or medicine. We know not that the gastric fluid is soluble in water; and we have no evidence of large draughts of a watery fluid retarding digestion, except by over-distending the stomach, and preventing the discharge of its contents by its undue elevation. Water itself is said to be an aliment; but it is only, apparently, such by distending the vessels and becoming the menstruum of the noxious excrementitious matters: it preserves life for a time, but adds

not, unassisted, to the strength or increase of the body. In short, we see no proof of the efficacy of water but as a diluent; and, even in this view, it cannot dilute bile, nor the accumulated mucus of weak stomachs, which are insoluble in this fluid. Indeed, in those mucous stomachs which chiefly appear in cold constitutions, water is injurious: of tepid water we have little experience; but what we have had is not greatly in its favour, at least in the latter complaint.

With respect to the action of water as a diluter of the blood, there are considerable objections to its effects. The humoural pathologists, whose great object it was to produce this change, unanimously agree that it does not mix with the vital fluid, unless joined with some of the farinacea. Our own feelings support this idea; for we now speak of experiments on ourselves. Water is not always absorbed from the stomach; and we believe it to be seldom taken up by the lacteals, unless when the serous secretions are lessened from a want of fluid. If it be absorbed, it passes immediately to the secretory organs, particularly the kidneys, and is thrown out as useless. When joined with farinaceous substances, it is acted on by the stomach, and in that case, becomes a component part of the blood. For all these reasons, the following arguments are scarcely to us intelligible.

"But, on the other hand, there are other tendencies to derangement of functions, which the mere change of mixture in the blood will not prevent. The greater rapidity of circulation causes this fluid to receive an unusual degree of action; and if we can suppose it to be similarly affected by this circumstance, as the solids of the body are, this will increase the state of fever, which is itself an excess of action, and in almost every part of the body. Another and more unquestionable effect, produced by increased circulation, is a corresponding increase in the quantity of heat given out by the assistance of the process of respiration, as the circulation through the lungs affords a constant supply of combustible matter to keep up the animal temperature. In cases of mere increased rapidity in the flow of blood unattended with fever, the cooling process of perspiration carries off the excess of heat generated in the vascular system; but in fever, as the exhalants on the surface of the body will not admit of a free passage to the perspirable fluid, the only way to prevent the great accumulation of heat, is to lessen the source of combustible matter in the blood. This is peculiarly well performed by simple aqueous dilution, which, whilst it changes as little as possible the composition of the blood, simply increases its bulk by the addition of a fluid not in itself liable to combustion by access of air. Thus therefore, simple dilution diminishes the quantity of heat evolved from the lungs in a given time, by lessening the actual proportion of combustible matter; and it possibly may have the same effect by rendering that part of the blood which undergoes chemical change during the process of respiration, less easily acted on by the air of the lungs when united with a large portion of water. There are certainly

several analogies out of the body, which show that a mixed fluid, compounded of active and inactive matter for the chemical change, becomes more difficult of decomposition in proportion as the inactive ingredient is increased beyond a certain point.

'Again, as the blood re-acts on the vessels in which it is contained, there can be little doubt but that this force of action must be increased to a great degree by the circumstance of the blood being in a more active state than usual, and probably evolving an uncommon quantity of heat during the whole of its course; this again is checked by aqueous dilution, which, as it were, quenches the flame and abates the unusual stimulus arising from the state of the inflamed blood.' P. 379.

The idea of combustion in the lungs is now, we suspect, generally exploded; and that water, as incombustible, lessens heat, can scarcely be combated by arguments. Its influence in this respect proceeds no farther than the stomach, and it diminishes fever by the sedative power of its temperature. Dr. Saunders continues in equal error:

'Another source of the advantage derived from introducing a greater quantity of pure water into the mass of febrile blood, is in diminishing the tendency to effusion of coagulable lymph from the serous arteries. It is well known that one of the most common terminations of inflammation of membranes is a copious effusion of gluten, or coagulable lymph, which, by assuming a solid form, occasions painful and dangerous adhesions; or else it is the production of true pus, the presence of which brings on a variety of unpleasant symptoms. These consequences of increased action in membranous parts, and of præternatural effusion, must be much lessened by diluting the contents of the circulating fluid, which will diminish the increased stimulus on the exhalant vessels, in the same manner as it does that on the blood vessels; and thus the serous effusion will be brought back to its natural state, in which it is readily and copiously taken up by the absorbents in proportion to its production.' P. 381.

In this passage our author mixes the old idea of *lentor* with his peculiar doctrine of dilution, without reflecting on his having told us, from Mr. Hewson, that the appearance of coagulable lymph was owing to the more intimate mixture of the component parts of the blood and the consequent slowness of its concretion, by which the red globules were permitted to sink to the bottom; not considering, moreover, that water will not dissolve gluten without the addition of a neutral salt. The apprehension of a temporary plethora from excess of dilution is equally groundless; for, as we have already said, water, when not wanted, is not absorbed, or runs through the secretory organs as through a sieve. The disadvantages of hard water we believe to be exaggerated, or rather we suspect that no such exist, even in calculous cases.

The observations on cold bathing are concise, and somewhat unsatisfactory. The author does not carefully distinguish the

kinds of inflammation benefited by cold. The use of the cold bath in febricula is properly pointed out, and we have often experienced its advantage. Where the re-action is too violent, he might have told us that it is remedied by staying longer in the water: when too weak, it is assisted by friction or stimulating applications. The remarks on the tepid bath are vague and unsatisfactory. It acts either as a cold or a warm bath as the heat approaches to the confines of each, and in either case in a less degree. The peculiar effects of the former are conspicuous at 82°, of the latter at 92°, and nearly in an equal measure. The medium is therefore 87°, at which the effects of neither can be expected. The observations on the warm bath merit neither praise nor censure: they are in general vague and indefinite.

The last chapter is entitled 'general remarks on the contents of mineral waters, and their operation.' This is the part to which all the rest is, in some degree, preparatory; and in this the author's opinion may be expected, how far mineral waters operate as a diluting element only, and how far they are indebted for their peculiar virtues to their respective impregnations. We must now, however, necessarily throw aside all that has been said of the dilution of the bile or the gastric fluid: this doctrine is wholly untenable. We know that watery fluids, in moderation, assist digestion, and contribute, by degrees, to wash over some impurities that they cannot dissolve. Their power is, however, very limited; but fashion will supply the defects of observation. Thus, at present, every one swallows warm water, as every one, some time since, ate hard eggs, because, in a moment of caprice, some fashionable physician said that they were useful in weak stomachs.

Whether from the diluted state of the solvent or its peculiar combination we cannot say, but there is little doubt of mineral waters being a peculiar compound, which we cannot always imitate. The affection of the head, occasioned by even the purest, as it cannot be mistaken, so it has not been imitated; and though, by dilution, we may discern that small quantities of salts may become more purgative, or small doses of steel more tonic, we cannot explain why the Bath waters, for instance, when they disagreee, should produce some fever; when they agree, greater spirits and appetite. None of their ingredients will assist the explanation. Yet we mean not to depreciate chemistry, a science we have been anxious to disseminate, and in which we have studiously reprehended the deficiencies of many English medical writers. It is of the utmost importance in this disquisition; and what we have actually attained is greatly superior to what we have, at least in this department, yet to learn. The following remarks of our author merit a careful examination, as to his opinions we must attend rather than to our own.

'The chemical analysis of mineral waters, amongst several substances which appear to have but little effect on the human body, present us with a few, whose efficacy in the use of disease is undoubted, and which stand high in value on the list of materia medica. Every one, however, who compares these natural medicines with those that are compounded by art, must be struck with the smallness of the doses that are employed of the former, compared with the benefits which are produced during their use; and he might hence be apt to put a wrong value on their real efficacy, if he were not aware of some circumstances which increase to an unusual degree the activity of these substances. One, which appears to me of no small consequence, is the extent of their dilution with water; for thereby any medicine, highly active in all states, is diffused equally over the extensive surface of the stomach, and is enabled to act all at once in the most advantageous manner possible. It is true that the force of impression on any particular part is hereby lessened, and therefore dilution may be carried to excess; but the circumstance of extent of sentient surface acted on at once will probably, in most cases, more than counterbalance this, and especially as the action is milder, the stomach may receive it much oftener. Another advantage derived from this natural formula is, that the very degree of dilution, as we have already mentioned, promotes, in many cases, the general curative intention, as in the very weak solution of a purging salt, which occurs in Cheltenham or sea water. Besides these, we shall find that some of the foreign substances in mineral springs, though highly active in themselves, are never used under the same form of composition elsewhere than in these waters. This gives, in some cases, a superiority peculiar to these natural medicines. Of this kind is the carbonated iron, held in solution by carbonic acid, and the sulphur, by hydrogen gas. These active medicines, likewise, happen sometimes to be found in a very fortunate state of combination to fulfil a complicated curative intention, as in the waters of Cheltenham or Aix.' P. 455.

'It appears to me, that by far the greater part of the action of these substances is that which is exerted directly upon the stomach, and only, through the medium of this sensible organ, upon the system in general. A gaseous water appears to act more powerfully in proportion to the suddenness of the expulsion of the air, and therefore to the looseness of its adhesion to the water with which it is combined. Hence the great relief found by taking mixtures in the act of effervescence, where the carbonic acid is applied suddenly, and in the gaseous state, to a large surface of the stomach. Hence, too, the sudden effects similar to intoxication, caused in many persons by a large draught of highly carbonated water, such as that of Seltzer or Pyrmont.' P. 456.

Dr. Saunders pursues this inquiry by examining the effects of a more minute division, the efficacy of an aërial fluid in its nascent state, and the superior power of any gas, the carbonic acid for instance, when not clogged by an union with either lime or pure magnesia. Each may have some effect, though the peculiar influence of each has not been investigated. Carbonic acid gas

acts, in our author's opinion, on the stomach; while the sulphurated hydrogen circulates with less change through the whole sanguiferous system. The Bath water Dr. Saunders considers as owing its superior chalybeate power to the diffusion of the metal, and an increased activity from the combined caloric. The very diluted state of the iron, in different waters, is next explained at some length. The ingredients of other mineral waters offer no circumstance worthy of remark.

The volume concludes with some account of the advantages and disadvantages of artificial mineral waters. These are appreciated with sufficient impartiality; but our author is somewhat too partial to art, though the remarks on the advantages of mixing the different natural or artificial waters are well worthy attentive consideration. The late labours of the French chemists, in imitating these natural medicines, were published since the appearance of this volume.

ART. VIII.—*The History, Civil and Commercial, of the British Colonies in the West Indies. By Bryan Edwards, Esq. F.R.S. &c. Vol. III. Illustrated with Plates. 4to.* Stockdale. 1801.

MR. Edwards is now no more; and to complete his valuable History of our West-Indian Colonies, this volume, chiefly consisting of tracts formerly published in a separate form, is now added. The preface is written by Sir William Young, and a short biographical sketch of that able inquirer, from his own pen, is next added. We shall copy a part of the former, to introduce the remaining sheets of which the volume consists.

'To this new and additional volume of the History of the West Indies, it was the intention of the author to prefix a preface, touching every source of additional intelligence, every rectification of error, and the general completion of his views, in furnishing every document of commerce, of policy, and of natural history, as connected with the countries, and the people he describes. He had carefully revised and corrected the text of his book, preparatory to such essay, developing the scheme of its construction, and the philosophy of its contents. But death interrupted the design;—and ere the last sheet was revised from the press,—Bryan Edwards was no more! He had long suffered from the disorder which brought him to the grave, and seemed to foresee the hour of dissolution hastening on; as the Sketch of his Life, written by himself, clearly denotes. Rendered incapable, by weakness and disease, of completing his greater design of a prefatory discourse, yet, with a fond anxiety for honest fame, he roused the embers of his genius,—to claim a fair reputation with posterity for industry, integrity, and candid exposition of the talents and acquirements which introduced him to public notice.

The firmness of his mind, and the cheerfulness of his temper, which, throughout a long and checquered life, gave confidence to his friendships, and delight in his society, forsook him not, as he apprehended its last short hour before him:—This he clearly shows, when turning from the awful consideration of futurity, to look back on his past life, himself brings the retrospect to our view; and describes the scene in so pure and lively colours, with no gloom from discontent, and no shade from remorse, that we readily infer the nature of the light which so beamed on this his last work, and to his last hour;—and pronounce its emanation to be from the pure conscience of "a benevolent and upright man." P. v.

Speaking of the Life, which comprehends only the account of Mr. Edwards's earlier years, Sir William adds the following observations:

'Those who knew and were intimate with Mr. Bryan Edwards, will recognise, in this short account of himself, the energy of mind, the industry, and the truth, which characterised his conversations and his life; but all must allow, and some must object, that much therein is omitted, which has usual and proper place in biography, and which the editor might be presumed, or be called upon, to supply. Some account might be required of his literary essays and legislative acts, so efficient in the cause of humanity towards the negroes, whilst a member of the assembly in Jamaica:—some account might be demanded, of this good and independent man, whilst a member of the British parliament; and, especially in the postumous life of a literary man, some accurate detail of his literary pursuits and writings might be expected;—of Bryan Edwards,—of his correspondence,—of his essays, and of his conduct in the judicious compilation and elegant recital of the Travels of Mungo Park,—and specially, of the origin and progress of the great work herewith submitted to the public,—to these, and other points, the recollection of the reader is thus awakened. The editor presumes no further. He cannot venture to alter, or add to, the sacred deposit committed to his charge,—and now gives it to the public, as its author left, and willed it, to be given.' P. vii.

The little part of Mr. Edwards's life here submitted to the public is written with energy and elegance. We greatly regret that it was not continued farther, as it might have afforded much valuable information; at present it is no more than an outline of his education.

The Civil and Commercial History appeared, in two volumes, in 1793, and was noticed in three successive articles, in the IXth, Xth, and XIth volumes of our New Arrangement. To these the present is, as we have said, a supplement, not wholly completed, not defective in any material part. We first meet with the Historical Survey of St. Domingo, published in 1796, and again in 1800. Of this work we gave a sufficiently ample view in our XXIId volume, p. 419; but, as we did not notice

the last edition, we shall here add an account of some of the corrections, with our author's very candid apology. Many important improvements are derived from M. Laborie's interesting work, entitled the Coffee Planter of St. Domingo; and our author at the same time informs us that he had the assistance of Sir Adam Williamson in that part of the volume which details the operations and proceedings of the British army, afterwards revised by 'a British officer of noble birth and considerable rank in the army,' who served on the spot. To M. de Grasse, whom he had accused of aiding the negroes in some of their devastations, he makes every reparation in his power, in consequence of that gentleman having cleared himself of the charge by satisfactory testimonies.

'Having thus made all the reparation in my power to this injured gentleman, I have further to remark, in justice to myself, that my observations concerning the indisposition of the Planters of St. Domingo towards the English, on the arrival of the first armament, appear, from a conversation I have had with some of them, to have been greatly misunderstood. Surely it reflects no dishonour on such of those gentlemen as had no concern in, or knowledge of, the invitation made to General Williamson, to say that they were not, in the first instance, very cordially disposed towards their invaders—especially too, as those invaders came with a force by no means sufficient to give them certain and permanent protection. Whatever might have been the sentiments of certain individuals among them on this occasion, and how strongly soever the inhabitants of Cape François had, two years before, in a moment of irritation, expressed a wish for a British invasion, it seems to me that the chief planters throughout the colony were altogether unacquainted with the English, and entertain no very favourable opinion of their laws, government, or manners. What then was their situation on the first arrival of the British troops? assailed on the one hand by a desperate and unprincipled faction of republicans and anarchists, whose principles they abhorred; and, on the other, called upon to co-operate with an insignificant foreign armament, which came, on the invitation of a few obscure Frenchmen, not to restore the country to the loyal inhabitants, but distinctly and avowedly to conquer and annex it to the British dominion! In this dilemma, the majority of the planters acted as conscientious men might be expected to act. A great many of them left the country, and went into honourable poverty and exile in a distant land. Others, who were unable to follow their example, remained in silent obscurity, in different parts of the island, waiting patiently (and I grieve to say without effect) for better times. If all this be duly considered, I trust I shall be no longer told, that I have calumniated the French planters, merely because, as an impartial historian, I have represented them to have acted as any other body of men, attached to their country, and faithful to their allegiance, would probably have acted, in similar circumstances.' P. 22.

Of this history we need not again speak; but, on recurring

to it, we feel, if possible, more deeply the mischiefs arising from misapplied, mistaken humanity. We allude to the proposed total emancipation of the negroes, the fatal doctrines of equality, and the undisguised incitements to revolt. The worst crimes have not produced such fatal effects as these attempts, in the garb of benevolence and religion.

A Tour through the Windward Islands, by Sir William Young, is a short desultory sketch; but, as written while the ideas were unfaded and the feelings warm, highly pleasing, and interesting. We shall select a short specimen or two.—A passage almost in the beginning merits particular attention. Sir William is speaking of the negroes, and his first impressions on landing at Barbadoes.

'Many pressed their services on our first landing; and some first begged, and then joked with us, in the style of a Davus of Terence, with great freedom of speech, and some humour. I had a higher opinion of their minds, and a better opinion of their masters and government, than before I set my foot on shore.—Such are my first impressions, written this evening on returning aboard: furthermore, the squares or broader streets are crowded with negroes; their wrangles and conversation forcibly struck me, as analogous to what might have been looked for from the slaves in the Forum of Rome. Said a negro boy about twelve years of age to a young mulatto; "You damn my soul? I wish you were older and bigger, I would make you change some blows with me."—"Upon my honour!" said an old negro.—"I'll bet you a joe", (Johannes) answered another, who had nothing but canvass trowsers on. I gave him no credit for possessing a six-and-thirty shilling piece, but I gave him full credit for a language which characterizes a presumption of self-importance. Perhaps, however, liberty of speech is more freely allowed, where licence can most promptly be suppressed. The *liberti* of the Roman emperors, as we find in Tacitus, and the domestic slaves of the Roman people, as we deduce from scenes of Plautus and Terence, sometimes talked a language, and took liberties with their lords and masters, which in free servants and citizens would not have been allowed. Liberty of the press is a proof of political freedom, but liberty of the tongue is rather a proof of individual slavery. The feast of Saturnalia allowed to slaves freedom of speech for the day, without controul. In my estimate of human nature, I should say that such freedom could not be used but moderately indeed; for the slave knew, that if he abused his power on the Thursday, the master might abuse his power on the Friday. His best security was on those days, when every word might be forbidden, and therefore every word might be forgotten or forgiven. In qualification of all inference from my first view of negroes, I should observe, that they were town negroes, many of them probably free negroes, and many, or most of them, if not all, domestic or house negroes. One small country cart, drawn by twelve oxen, and with three carters, gave me no favourable idea of the owner's feeding, of either beasts or men. But accounts of distress, and objects of distress in the streets, are

exaggerations. I saw as little of either as in any market town in England.' P. 262.

The following description is highly pleasing, and we regret that we have room for no more.

'Sunday, January 1, 1792. Rode over to my Pembroke estate in the valley of Buccament, about six miles distant, to the leeward of Kingston. The road is over the most rugged and towering hills, with occasional precipices of rock of a reddish dark hue, and for the rest covered with bushes and some fine trees. In the vales, between the ridges, and on every practicable ascent, are cultivated grounds, and the whole is a mixture of the rich and the romantic. The road winds much, to avoid the deep ravines and gullies. The flight of a bird cannot be more than three miles from Kingston to Buccament. We entered the valley of Buccament by a ravine, called Keilland's land, belonging to me.

'The vale of Buccament brings to mind the happy and secluded valley of Rasselas, prince of Abyssinia. The valley, containing about 3,000 acres, is hemmed on each side by towering hills, whose steep ascents have in parts peeled off or split in the storm, and now are left precipices of bare rock, appearing between streaks of the highest verdure, from which occasionally shoots the mountain cabbage-tree. In the centre of the valley stands an insulated mountain, whose height, through an interstice in the rugged boundary of the vale, looks down on the garrison of Berkshire hill, and Berkshire hill is 627 feet above the sea. The hills or rocks that shut in the valley again command the hill in the centre. Down the vale runs a fine and rapid river, abounding with the finest mullet and other fish; its bed is obstructed with fragments of rocks from the skirting mountains. Its murmurs fill the vale. It winds round the centre hill, and then pours straight into the sea. The valley, as it coasts the sea, is about one mile over. It stretches inland about five miles; its greatest breadth, half-way into the sea, is two miles. From the mount, in the centre, it forms a most luxuriant picture of cultivation, contrasted with romantic views, and seems wholly secluded from all the world.' P. 277.

'Observations on the Disposition, Character, Manners, &c. of the Maroon Negroes,' follow. This little tract was published in octavo, in 1796, and noticed in our XXIId volume, New Arr. p. 285; so that we need not again return to it. In an Appendix are added 'Observations on the Sugar Ants in the Island of Grenada, by Mr. Castles,' published in the Philosophical Transactions for 1790, part II.; and an account of the Cultivation of the Clove Tree in the Island of Dominica, by Mr. Bull.

The Postscript to the Historical Survey of St. Domingo, and the History of the late War in the West Indies, follow. The latter is not completed; but little, however, remains—and what relates to the evacuation of the island is highly interesting. The expedition seems to have been undertaken in consequence of representations too flattering; and the force employed was

not sufficient to protect those who might have contributed to conquer and retain the island. In the original expedition to the West Indies the plan was palsied by curtailing the number of forces. Mr. Edwards gives a satisfactory account of the progress of this ill-fated war, in which the lives of the soldiers were as prodigally lavished by exposure to the climate, as the public treasure was by the unjust claims of many who pretended to have assisted or suffered. From this part we shall make an extract.

'In the month of March, 1796, Sir Adam Williamson embarked for Great-Britain, having resigned the command of the troops to General Forbes, who was himself superseded by the arrival of General Simcoe, as chief governor, in March 1797. One great object the king's ministers had in view, by the appointment last mentioned, was, as I have heard, to obtain a full and accurate representation of the state of the colony, the actual situation of the British army there, and the prospects which remained of the ultimate success to the enterprise. No man was better qualified to form a correct, comprehensive, and unbiassed opinion on those points, than General Simcoe. He was instructed, withal, to carry into effect a plan of reform and retrenchment in the disposal and application of the public money. Abuses under this head were loudly, and I believe very justly, complained of; the correction of which, it was said, could be effected only by a proper exertion of firmness, energy, and decision in the commander in chief; qualities which eminently distinguish that officer's character. It is unpleasant to relate, but it is too notorious to be denied, that among the French colonists, our allies, many of the principal men, in return for the tender of their services, had stipulated for and obtained very extraordinary salaries and appointments. Some of these gentlemen, without doubt, had acquired a just claim to liberal remuneration; but there were others among them, who set, I am afraid, a very exaggerated value on their own merits. In the present forlorn and sad condition of the army, however, the measure of retrenching expences and allowances, of what nature soever, proved a painful and perilous undertaking. The whole body of our allies were alarmed and discontented in consequence of it. Their efforts became every where palsied; and it is alleged, that some important posts were surrendered to the enemy, without an effort being made to save them. It is certain, that officers of high rank resigned their commissions, and quitted the country. Thus, whilst disease was rapidly thinning the ranks, disgust and disaffection spread with equal rapidity among the survivors. The prospect, on every side, was gloomy; and the mournful exclamation, *tout est perdu*, resounded equally from disappointed selfishness, and desponding loyalty.

'General Simcoe, by the moderation and firmness of his conduct, succeeded in restoring order and subordination, and, in some degree, reviving confidence; but the state of affairs was irretrievably desperate, and the General, probably, thought that the greatest service he could render his country, was to return to Great-Britain, fully and faithfully to represent in person, to the king's ministers, the result of his

experience and observations. For this purpose (as it is supposed) he embarked for Europe in July.

'What report the General made, on his arrival in London, to the British administration, is not known to me but by conjecture. It is certain, that government soon afterwards came to the determination of reducing the number of British posts in St. Domingo (by ordering the most distant and less important ones to be abandoned), and of concentrating and directing all our force to the maintenance of certain places only, the permanent possession of which might afford security to our navigation and commerce, and deter the enemy from attempting predatory excursions against the British settlements in the neighbourhood.' P. 390.

Our author's friendship for Sir Adam Williamson steps between that officer and censure; but, with the best intentions, he seems often to have been deceived by the artful and interested. Generous and unsuspicious, he did not unravel the mazes of craft, or detect the boldness of more confident fraud.

On the whole, this History of the West Indies is highly interesting. Many valuable facts are collected, and of these the value will be permanent. In the third volume are maps of St. Domingo and St. Vincent, with two or three pleasing characteristic engravings.

ART. IX.—*The Indian Observer. By the late Hugh Boyd, Esq. with the Life of the Author, and some Miscellaneous Poems, by Lawrence Dundas Campbell.* 8vo. 10*s.* 6*d. Boards.* Cadell *and* Davies.

THE re-publication of a collection of essays which first appeared in an Asiatic newspaper would not probably have excited much attention, except among those who loved and admired the author, or might wish to revive ideas connected with the youthful gaiety, the hope, expectation, or friendly intercourse of the period when they were first read, if the publication had not been connected with a literary problem, the author of the letters of Junius. It was asserted some time since that this author was Mr. Boyd; but so little was his biographer aware of his claim, that it is wholly unnoticed in a life written soon after the death of Mr. Boyd, and is added in consequence of the present publication. Yet it appears Mr. Boyd was suspected by his friends to have been the author of this popular miscellany.

'Their suspicions may be supposed to have arisen from the eccentricity of his genius, from the vigour and acuteness of his intellect, from the wonderful powers of his memory, which, it may be, were never surpassed, from his extensive and varied information, from his political opinions and friends, from his predilection for politics, from his perfect knowledge of all, and personal acquaintance with many of

the characters who are immortalized in the pages of Junius, from his being engaged, during the original publication of those letters, in writing papers, the subject of which he never communicated even to his most intimate friends, and with which they are yet unacquainted; and from his quitting London shortly after Junius ceased to write, and going to the North of Ireland, where he published a series of political essays, entitled the Freeholder, which, from the principles they maintained, the poignancy of their satire, and the elegance of their language, were denominated in that country, a second Junius; and which were not discovered to be Mr. Boyd's for many months after their publication, when a scrap of the manuscript, which the printer had neglected to destroy, was found, and proved him to be the author. These circumstances are undoubtedly grounds for suspicion; and prove to those who knew him, that he was, at least, fully competent to the task of composing the Letters of Junius. But as the public require other grounds, and more conclusive evidence, it was deemed improper to make any observation upon the subject in the Life, or to suffer any thing to be inserted there, the truth of which could not be clearly established.' P. xvii.

The rest of the evidence is still more vague. Every man of considerable abilities was suspected; every admirer of fine writing was fond of talking on the subject; many were eager to imitate the language. One compositor 'believes' the writing of Junius to be that of Mr. Boyd; another 'sincerely believed' it to be the same; and Mr. Boyd himself was *positive* the heroic epistle was the production of the author of Junius. Such are the arguments adduced in favour of the point, urged with much vehemence in the 'Anecdotes Biographical, Literary, and Political,' but without the slightest support of argument or decisive evidence.

The Anecdotes were noticed in the XXIIId volume, New Arr. of our journal, and the description of the author of Junius's Letters is said to be particularly and exclusively applicable to Mr. Boyd; but, from an attentive consideration of the subject, we are convinced that he was *not* the author. The presumptions and belief of the compositors have been satisfactorily answered by Mr. William Woodfall; nor can it be credited that letters of such a nature would be intrusted to any author's own hand. We have been assured that the hand-writing was various, sometimes evidently disguised, sometimes the fine Italian of a lady of that period. The style of Junius is a laboured and an artificial one, which prevents all judgement from any resemblance in that respect. Yet, in the dispute with Sir William Draper, Junius was for once off his guard: on one temporary occasion he wrote in haste. The falling off was evident; yet even here we find no resemblance to the style of Mr. Boyd. It is a more characteristic one, and such as, were the roughness to be rounded and polished, might evidently become Junian. We pass over the argument, that no one would willingly be deprived of such postumous fame, if he could not safely enjoy it while alive, because we know that some

minds take pleasure in puzzling the world, and leaving a problem without a solution. Junius, however, must have had confidants; for various facts could not have reached him without good intelligence: he must have had amanuenses; he must have had legal advisers. For all these reasons we think he is still living. One fact we shall mention. He speaks of a circumstance, in a distant port of this kingdom, when it was known only to the collector of that port, the minister, and *one other* person. It was not very creditable to the former two, so that they probably never mentioned it. The other person communicated it to a noble lord, who formed a part of many administrations, and was once in the highest station. He and the late lord Ashburton might at any time, we believe, have solved the problem, and the survivor may yet do so; but the cinders, though covered, will perhaps yet burn the foot which incautiously steps on the ashes. The manuscript copy was not merely known to the editors and printers. Mr. Woodfall never, we believe, published a letter without submitting it to some friends, otherwise the following anecdote would have been decisive. A gentleman, we believe Mr. Hamilton, celebrated for a *single* speech, once asked his friend if he had seen the Junius of that morning, declaring that it excelled every other that had appeared. His friend went immediately to the coffee-house, and saw an apology for *deferring* the letter of Junius till the next day. This anecdote was well known at the time; but the evidence was inconclusive, for the reason assigned.

Though Mr. Boyd was not, however, the author of Junius, his talents and abilities were considerable. His Life, by Mr. Campbell, prefixed to the Observer, is written with all the warmth of friendship; with the (perhaps venial) partiality of a friendly admirer; yet, on the whole, with judgement and discrimination. There are few events to distinguish his life:—a youth of gaiety, probably of dissipation; a maturer age scarcely weaned from its follies; which are, however, disguised by the gilding epithets of conviviality and mirth; a death, in many views, premature, at the age of forty-seven, or, at most, verging to the forty-eighth year. Even his friendly biographer makes the following concessions at the shrine of prudence, if not of morality.

'In social life he enjoyed, in an eminent degree, those qualities which give confidence to fellowship, and zeal to benevolence; which give incitement to charity, and activity to friendship. His manners were so ingratiating, that they at once captivated and detained the heart. His pleasantry and humour extorted smiles from the inflexible misanthropist, and infused cheerfulness into the breasts of the disconsolate. His persuasive mildness conciliated the boisterous and subdued the rude. But in the practice of these transcendent virtues, he was not unaccompanied by his predominant passions. The moderate were displeased with his constant deviation from order, and

the prudent were offended with his total neglect of œconomy. His boundless profusion was generally condemned, and his munificence often got the name of injustice.' P. 24.

If we follow Mr. Campbell in the other parts of his character, we shall find him more impartial. Where the charms of mirth and social conviviality do not spread a delusive glare, the delineation appears to approach nearer to truth; yet the observation must perpetually recur—this is not the mind which could have produced the Letters of Junius.

'Of his intellectual elements, his imagination was the most active and powerful, and his reason the most feeble and inert. His genius bold, aspiring, and adventurous, formed conceptions beyond the bounds of sublunary nature; and his judgement was only not vigorous, when it endeavoured to restrain his fancy. His mind, in all her operations, was assisted by a curiosity perpetually awake, and a comprehensive capacity of observation; by an intuitive perception, a tenacious memory, and an understanding, that could associate the remote and the familiar—the beautiful and the grand.

'Accustomed to early habits of attention on the affairs of life, he possessed not the power of solving the intricacies of abstraction, nor of separating the metaphysical combinations. His ideas flowed with a rapidity which disabled him from concentrating his powers, or of arranging them in such a logical process, as is requisite to the investigation of speculative truths:—yet his mind had an extensive grasp. He contemplated the universe with the poetic eye of philosophy, and embraced at one view all the complex organizations of the material world.

'His learning, like his genius, was more splendid than profound. He feasted on all the choicest fruits, but had not diligently cultivated the soil of the literary garden. He had made a general survey of almost every region of human knowledge, but of few only any particular research.

'With the belles lettres, and with the literary and civil histories of every age and nation, he was familiarly acquainted. He read the classics of ancient and modern Europe, in their original dress. In the Latin and French languages he was an eminent proficient; and in the Greek he attained a degree of perfection, which, I may presume, very few possess.

'Endowed with a taste, by nature most exquisitely delicate, and refined by the elegancies of the Attic school, he was nice in polite criticism, without being fastidious, and correct in philology, without being pedantic.

'Of the stage he was an enthusiastic admirer, and on dramatic poetry a critic of admirable acumen. But on this subject his opinions were not formed on the Grecian or Parisian models; they were drawn from the originals of nature, as represented in the diversified scenery of the immortal genius of Britain.

'To talents so polished, learning so amplified, and taste so chastened, had Mr. Boyd united regularity and application, he would probably have added treasures and ornaments to the literature of England, which with her declining elegance and virtue could have alone

decayed. But how few can distinguish their real worth, from the flattering snares of delusive passion!' P. 30.

Of the chief part of this volume we need not now speak. It has passed its ordeal, and has contributed perhaps all it can to please and instruct. The essays preserve an even tenor; and, were they not called Indian, might be mistaken for the productions of the Temple, of Bond-street, or of the Row. They are light, pleasing, and elegant; yet the reader who has once perused them will not again eagerly take up the book. To select a specimen would scarcely give an adequate idea of the collection, for the author has many contributors, who vary the style and the topics; and towards the end we have a few disquisitions which are more appropriately Indian, or rather a few communications respecting Indian literature. These are, however, no longer novelties.

Mr. Campbell, who proved a useful friend to, and a valuable correspondent of, the Indian Observer, concludes Mr. Boyd's works by an 'Ode on the Performance of selected Sacred Music for the Benefit of the Male Asylum,' from which we shall extract some of the first stanzas, which rise above mediocrity.

'Heard ye not the solemn strain?
Hark!—the awful sounds again!
Still through the quivering air they float,
Each varied, lengthened, melting note:
Now in resistless majesty they roll,
Now thrilling through the heart, exalting now the soul.

'O magic charms, whose potent sway
Or fires to rage, or melts to tears,
Whose power the passions all obey,
Love, hate, joy, grief, warm hopes, chill fears:
Hail mighty power of all-commanding song,
Sweet as the vernal breeze, as the high billow strong.

When, from thy native heavenly sphere,
Descending on the mortal ear
Thou pour'st the full ecstatic strain,
Rapture borders upon pain,—
When from the aweful pause—again the full notes meet,
Almost for sense too strong; too exquisitely sweet,

Can Music's charms more powerful move
Than tun'd to glory, or to love?
Than in warm friendship's generous glow,
Than in soft pity's tender woe?
Yes—a sublimer theme our ear demands,
And the best passions of the soul commands.' P. 373.

Mr. Campbell's own poems add a little to the bulk, and somewhat to the utility, of the volume;—they are lively and pleasing, but aim not at merit of any higher order.

ART. X.—*Lectures on Ecclesiatical History.* *(Continued from p. 436 of the former Volume.)*

IN the last number of our journal we gave an account of the life and writings of Dr. Campbell, abstracted from the biography prefixed to the work before us, whence, we presume, our readers cannot fail to have formed a favourable opinion of his lectures, and of his powers as a lecturer. As professor of divinity, he set an example to his brethren in similar offices, by continued application to the Holy Scriptures, and to every study which throws light upon them, or may tend to make a minister of the Gospel useful in his important station. Ecclesiastical history may indeed be considered as of little consequence, compared with the due knowledge of the Scriptures themselves; but, by perceiving the vast train of vices and misery which followed a departure from the Gospel for many centuries after its propagation, the student, in consequence of applying to the former, will attach a greater degree of respect to the simplicity of truth as conveyed in the latter, and will be more upon his guard against every approach of bigotry and error. The history of the church is full of interest: the generality of the empires of the world show only the various modifications of force: to obtain certain ends here, the highest dominion has been acquired by the gradual progress of fraud; and each generation, as it was duped by the preceding, became in its turn the deceiver of its successor; till the human mind, worn down by constant oppression, could at length endure no longer, and threw off, by a wonderful effort, the intellectual chains by which, through the persevering arts of priestcraft, it had been so successfully enthralled.

Ecclesiastical history is traced by our author to its remotest source; for though, in common acceptation, it relate only to the Christian church, it comprehends events which preceded, as well as those which were posterior to, the Christian æra. The reasons for studying both parts are well explained in the first lecture. In the second lecture the canon of the Scripture is examined; and a very important distinction is made between the constitution of the two churches, the Jewish and the Christian. In the former, as in the present Mahometan church, the ecclesiastical and the civil powers are blended together; church and state are one and the same thing; the lawyer mentioned in the New Testament is both the civil advocate and the doctor of divinity. The Christian church is, in this respect, totally dissimilar. It is entirely dissevered from the state, and cannot possibly be united to it; for the punishments of a state can have no place in a society whose bond of union is love, and by which corporal pains and penalties cannot possibly be inflicted.—By the preaching of the apostles,

—was formed a community of the disciples of Jesus, which was called his church, a word that denotes no more than society or assembly, and is sometimes used in the New Testament with evident analogy to the common use, to signify the whole community of Christians considered as one body, of which Christ is denominated the head, and sometimes only a particular congregation of Christians. In this general society, founded in the unity of their faith, their hope, their love, cemented, as it were by a communion or joint participation, as occasion offered, in religious offices, in adoration, in baptism, and in the commemoration of the sufferings of their Lord, preserved by a most friendly intercourse, and by frequent instructions, admonitions, reproofs when necessary, and even by the exclusion of those who had violated such powerful and solemn engagements: in all this, I say, there was nothing that interfered with the temporal powers. They claimed no jurisdiction over the person, the liberty, or the property of any man. And if they expelled out of their own society, and, on satisfying their conditions, re-admitted those who had been expelled, they did in this only exercise a right, which (if we may compare great things with small, and heavenly things with earthly) any private company, like a knot of artists or philosophers, may freely exercise; namely, to give the benefit of their own company and conversation to whom, and on what terms, they judge proper: a right which can never justly be considered as in the least infringing on the secular powers. The Christians every where acknowledged themselves the subjects of the state, whether monarchical or republican, absolute or free, under which they lived; entitled to the same privileges with their fellow-subjects, and bound as much as any of them (I might say more, in respect of the peculiar obligation which their religion laid them under) to the observance of the laws of their country. They pleaded no exemption but in one case; a case wherein every man, though not a Christian, has a natural title to exemption; that is, not to obey a law which is unjust in itself, and which he is persuaded in his conscience to be so. But in regard to rights merely of a personal or private nature, over which the individual has a greater power, far from being pertinacious asserters of these, they held it for an invariable maxim, that it is much better to suffer wrong than either to commit or to avenge it. This, in my judgement, is the true footing on which the apostolical church stood in relation to the secular powers.' Vol. i. p. 43.

The departure of Christian societies from the maxims of true Christianity is very ingeniously accounted for in the third lecture, and in a manner which does not strike the cursory reader of ecclesiastical history. St. Paul had reproved the early converts of Corinth for their litigious disposition, and recommended to them the more simple mode of arbitration. This was useful in the first stage of the society, and their elders were naturally the persons to whom this arbitration would be committed. The elders, from being annual officers elected by the people, acquired a permanency of office by degrees, and assumed the character of the Jewish and pagan priesthood, and then——

'Time, the greatest of all innovators, though, when it operates by slow degrees, the least observable; (time, I say) which alters every thing, did, from the universality of the practice of committing this trust to the pastors, and from its continuance for a course of successions in their hands, at length, in effect, establish it as a right. As charity cooled, ambition, a very subtle passion, insensibly insinuated itself. This it would do at first more modestly under the guise of public virtue, as a desire of being more extensively useful to the people; afterwards more boldly, as a commendable zeal for every thing that could be deemed a prerogative of the sacred order. When persecutions had ceased, the churches, as they grew in the number and the wealth of their members, produced, in proportion, more fruits of contention, and fewer of brotherly love. Every thing, then, that might give any sort of ascendency over the minds of others, would be greedily grasped at: and this privilege of judging, in civil matters, would then be very naturally claimed by the bishops, as a part of their office. It must, however, be acknowledged, that though, in particular instances, this trust might be abused, it was, upon the whole, expedient for the Christian brotherhood, and could scarcely be considered as dangerous so long as it remained on the original footing, and was unsupported by the secular arm.

'But when Christianity came to receive the countenance and sanction of the ruling powers, the Roman emperors imagined they could not more effectually show their zeal for the cause of Christ, than by confirming every prerogative which had been considered as belonging to his ministers. It is, besides, not unlikely, that the happy influence which the pastoral decisions, aided by the authority of religion, generally had in composing differences among the people would prove an additional motive for their interposition in support of a practice seemingly so conducive to public utility. But whatever be in this, so it was, that the bishop's power of judging in secular matters was not only ratified by law, but, through an ill-judged indulgence, as soon appeared by the event, was further extended, backed by the secular arm, and rendered compulsory. Constantine, the first Christian emperor, made a law, that the sentence of the bishop should, in every case, be final, and that the magistrate should be obliged to execute it; that if in any cause depending before the secular judge, in any stage of the process, either party, though in direct opposition to the other party, should appeal to the bishop, to his tribunal, from which there could be no appeal, the cause should be instantly remitted.' Vol. i. p. 59.

The progress of this assumption of power on the part of the new priesthood is well delineated; and the remark on the manner in which it still subsists in one portion of Christendom is described with equal truth and precision.

'In England, the natural limits have been very ill preserved, and both kinds of jurisdiction, the civil and the religious, are made strangely to encroach on one another. I do not here so much allude to the judicial power of the consistorial courts, in matters matrimonial and testamentary, though these are purely secular, as to the con-

fusion in what regards the executive part of jurisdiction. As, with them, church censures are followed with civil penalties, the loss of liberty, or imprisonment, and the forfeiture of the privileges of a citizen, the clergy must have become absolute lords of the persons and properties of the people, had there not been lodged in the civil judicatories a paramount jurisdiction, by which the sentences of the spiritual courts can be revised, suspended, and annulled.

'Add to this, that the participation of one of the sacraments having been with them, by a very short-sighted policy, perverted into a test for civil offices, a minister may be compelled, by the magistrate, to admit a man who is well known to be a most improper person, an atheist, blasphemer, or profligate. The tendency of this prostitution plainly is, by the law of the land, to make void the institution of Jesus Christ, as far as regards its meaning and design. By the appointment of Jesus Christ, the participation was to serve in the participants purely as a testimony of their faith in him, and love to him, "Do this in remembrance of me." By the law of the land, it is rendered a qualification, or test, absolutely necessary for the attainment of certain lucrative offices, and for securing a continuance in them when attained; so that, in a great number, it can serve as a testimony of nothing but of their secular views. And to render this testimony, if possible, perfectly unequivocal, such people must have a certificate from the minister of their receiving the sacrament, to present to their superiors when required. For my own part, I do not see how the divine commandment, in what regards its spirit, power, and use, could be more effectually abrogated by statute than by thus retaining the form, the letter, the body of the precept, and, at the same time, totally altering the purpose, object, and intention.' Vol. i. p. 71.

In the next lecture the nature of the church government, as derived from the Scriptures, is discussed; and the lecturer's account of schism and heresy do honour to the goodness of his heart.

'That alone is schism, in the sense of holy writ, which wounds charity, and which, in order to unite Christians more closely to a sect or faction, alienates their hearts from one another, and consequently from the interest of their common master; or which detaches them, in respect of love, even though outward unity should not be violated, from the whole community of Christians, in order to attach them more firmly to a part. The former only, those who preach out of love, the apostle regards as true; the latter, those who preach out of envy and strife, he considers as pretended preachers, or heralds of Christ.' Vol. i. p. 106.

The term sectary may be applied to persons 'of all denominations, Popish and Protestant, established and unestablished; for it is not a legal establishment, as some vainly imagine, or any thing merely external, that either makes or unmakes a sectary in the Scriptural sense: it is solely the spirit by which a man is actuated.' After a very accurate investigation of the ori-

ginal church government, the whole is concluded with this truly important and just remark on the present Christian communities.

'In regard to those polities which obtain at present in the different Christian sects, I own ingenuously that I have not found one of all that I have examined which can be said perfectly to coincide with the model of the apostolic church. Some, indeed, are nearer, and some are more remote; but this we may say with freedom, that if a particular form of polity had been essential to the church, it had been laid down in another manner in the sacred books. The very hypothesis is, in my opinion, repugnant to the spiritual nature of the evangelical economy. It savours grossly of the conceit with which the Jews were intoxicated of the Messiah's secular kingdom, a conceit with which many like-minded Christians are intoxicated still.' Vol. i. P. 141.

The following lecture pursues the subject of the preceding one by a more modest examination of original church offices; and the sixth examines the nature of episcopacy in the second and third centuries. The seventh and eighth lectures bring us down to the time when prelacy or diocesan epicopacy, succeeding the parochial, began generally to prevail. The church now assumes the appearance of a faction in the state; but, as is well observed in the next lecture, in its progress, something farther was requisite to prepare the minds of the people for its haughty domination; and the strange division of the community into clergy and laity was devised in consequence, the former being God's peculiar or special inheritance.

'It is impossible to conceive a claim in appearance more arrogant, or in reality worse founded. God is indeed, in the Old Testament, said to be the inheritance of the Levites, because a determined share of the sacrifices and offerings made to God was in part to serve them instead of an estate in land, such as was given to each of the other tribes. But, I pray you, mark the difference; no where is the tribe of Levi called God's inheritance, though that expression is repeatedly used of the whole nation. Concerning the whole Israelitish nation, Moses, who was himself a Levite, says, in an address to God, Deut. ix. 29. "They are thy people, and thine inheritance, which thou broughtest out by thy mighty power." The words in the Septuagint translation deserve our particular attention. Οὗτοι λαος σε και κληρος σε, ὃς εξηγαγες εκ γης Αιγυπτε εν τη ισχυϊ σε τη μεγαλη. The same persons are in the same sentence declared to be both the λαος and the κληρος. What, says the canonist, at once laymen and clergy? That is certainly absurd; the characters are incompatible: yet it did not then appear so to Moses. Now would it be thought reasonable or just that what was allowed to be the privilege and the glory of every Israelite, under the more servile establishment of Moses, should, under the more liberal dispensation of the Gospel, be disclaimed by all those disciples of Jesus who have not been admitted into the sacred order, which they, for this reason, have called clerical?

'When we recur to the use of the term in the New Testament, we find one passage, and but one, wherein it is applied to persons. The passage is in the first epistle of Peter, the fifth chapter, and third verse, which is thus rendered in our version: "Neither as being lords over God's heritage, but being ensamples to the flock." The words in the original are, μηδ' ὡς κυριευοντες των κληρων, αλλα τυποι γινομενοι τȣ ποιμνιȣ. They are part of a charge given to the presbyters, or pastors, relating to their care of the people committed to them, who are called God's flock, which they are commanded to feed, of which they are to take the oversight, not the mastery, and to which they are to serve as patterns. The same persons, therefore, who, both in this and in the preceding verse, are styled ποιμνιον, the flock, under the direction of God's ministers, the shepherds, are also called κληροι, his inheritance, over whom their pastors are commanded not to domineer. It is somewhat extraordinary, that in the choice of distinctions, which the church rulers so soon showed a disposition to affect, they should have paid almost as little attention to the style as they did to the spirit and meaning of the sacred books. Let it be observed then, in the first place, that this distinction, so far from having a foundation in Scripture, stands in direct contradiction both to the letter and to the sense of that unerring standard. I am not ignorant that some expositors, jealous for the priesthood, render the term κληροι here the church's possessions. Not to mention that this explication but ill suits the context, and annihilates the contrast between an imperious master and an engaging pattern, and supposeth an awkward ellipsis in the words, allow me to ask, What were the church's possessions in those days? Was she so early vested with lands and hereditaments?—for it is to such only that the term κληρος, when denoting property or possession, is applied. Or have those interpreters been dreaming of the truly golden age of pope Gregory the Seventh, when the patrimonies of some metropolitical and patriarchal sees were indeed like dukedoms and principalities, and the grand hierarch himself could dispose of kingdoms and empires? In the apostolic times, on the contrary, the church's patrimony consisted mostly, I may say, in persecution and calumny, hatred and derision, agreeably to the prediction of her Lord.' Vol. i. p. 297.

The distinction of clergy and laity is still more amply refuted in the next lecture, where, after a just observation on the influence that names have in the world, he exemplifies it in the use of the word *church*; on which subject the following remark is introduced with much propriety:

'I know not for what reason our English translators have never admitted the word *church* into their version of the Old Testament, notwithstanding the frequent use they have made of it in their translation of the New. They have always rendered the Hebrew word above-mentioned by the English words *congregation*, *assembly*, or some synonymous term. I do not mean to say that in so doing they have mistranslated the word. Either of these English names is, perhaps, as well adapted to express the sense of the Hebrew as the appellatives of one language commonly are to convey the ideas sug-

gested by those of another. But these English words were altogether as fit for expressing the sense of the word εκκλησια in the New Testament as of the word קהל in the Old, the former being the term by which the latter had been rendered almost uniformly in the Septuagint, and which had been employed as equivalent by all the Hellenist Jews. What I blame, therefore, in our translators, is the want of uniformity. They ought constantly to have rendered the original expression either *church* in the Old Testament, or *congregation* in the New. Terms so perfectly coincident in signification as those Hebrew and Greek names are ought to have been translated by the same English word. There is one advantage at least resulting from such an attention to uniformity, which is this, that if the application of the word should, in a few passages, be dubious, a comparison with the other passages wherein it occurs often serves entirely to remove the doubt. They are the more inexcusable, in regard to the present instance, that they do not refuse the title of the *church* to the Israelitish commonwealth, when an occasion of giving it occurs in the New Testament, though they would take no occasion in the Old. Thus they have rendered the words of Stephen, who says, speaking of Moses, Acts vii. 38. "This is he that was in the church in the wilderness"—Ουτος εστιν ὁ γενομενος εν τῃ εκκλησια εν τῃ ερημῳ.' Vol. i. p. 321.

If the clergy could procure to themselves the proud distinction of being God's inheritance, it would not be at all surprising that they should form various offices of different degrees of sanctity, that they should cover the whole with a mysterious veil, and stamp each individual with an indeleble character. As the latter notion has lately been attempted to be revived by ignorant persons, half Protestants and half Papists, we will present to our readers the opinion of our author, given on this subject at the close of his eleventh lecture.

'In regard to the indelebility all agreed, insomuch, that though a bishop, priest, or deacon, turn heretic or schismatic, deist or atheist, he still retains the character, and, though not a Christian man, he is still a Christian bishop, priest, or deacon; nay, though he be degraded from his office, and excommunicated, he is, in respect of the character, still the same. Though he be cut off from the church, he is still a minister in the church. In such a situation to perform any of the sacred functions would be in him a deadly sin; but these would be equally valid as before. Thus he may not be within the pale of the church himself, and yet be in the church a minister of Jesus Christ. He may openly and solemnly blaspheme God, and abjure the faith of Christ; he may apostatize to Judaism, to Mahometism, or to Paganism;—he still retains the character. He may even become a priest of Jupiter, or a priest of Baal, and still continue a priest of Jesus Christ. The character, say the schoolmen, is not cancelled in the damned, but remains with the wicked, to their disgrace and greater confusion; so that even in hell they are the ministers of Jesus Christ, and the messengers of the new covenant. Nor

is it cancelled in the blessed, but remains in heaven with them for their greater glory and ornament.

'I have been the more particular on this topic, because it is a fundamental article, with a pretty numerous class (and these not all Romanists). I was willing to explain it, as far as it is explicable, from the writings of its defenders, being persuaded that on those who do not discover there a sufficient confutation, reason, and argument, Scripture and common sense will make no impression. An author, of whose sentiments I took some notice in my last lecture, has observed, that as the civilians have their fictions in law, our theologists also have their fictions in divinity. It is but too true that some of our theological systems are so stuffed with these, that little of plain truth is to be learnt from them; and I think it will be doing no injury to this dogma of the character to rank it among those fictions in divinity. God forbid I should add, in the not very decent words of that author, (though I really believe he meant no harm by them) "which infinite wisdom and goodness hath devised for our benefit and advantage." The God of truth needs not the assistance of falsehood, nor is the cause of truth to be promoted by such means. The use of metaphorical expressions, or figurative representations, in Scripture, gives no propriety to such an application of a term so liable to abuse.' Vol. i. p. 365.

The twelfth and thirteenth lectures show the natural rise of papal out of patriarchal dominion, with sufficient reasons why none of the patriarchal churches could contend with any chance of success with Rome for the pre-eminence. The rise and progress of disputes affecting the peace of the church, and the mode of adjusting them by councils, afford ample room for a display of learning and judgement in the fourteenth and fifteenth lectures; and the lecturer's opinion of councils deserves to be transcribed.

'I shall make a supposition which may at first appear extravagant, but which will, I hope, on examination, be found entirely apposite to the case in hand. Suppose that a single province in the empire had been visited with the pestilence, and that the distemper had raged with so much violence, that few in that neighbourhood escaped; suppose further, that the ruling powers had, in their great wisdom, determined to summon, from all the provinces infected and uninfected, the whole medical tribe, physicians, surgeons, and apothecaries, sound and diseased indiscriminately, in order to consult together, and fix upon the most effectual method of extirpating the latent poison, would it have been difficult to foresee the consequences of a measure so extraordinary? The diseased in that assembly would quickly communicate the infection to the sound, till the whole convention, without exception, were in the same wretched plight; and when all should be dispersed and sent home again, they would return to their respective countries, breathing disease and death wherever they went; so that the malignant contagion, which had at first afflicted only a small part, would, by such means, be

rendered universal, and those who ought to have assisted in the cure of the people would have proved the principal instruments of poisoning them. Exactly such a remedy were the decisions of councils to the plague of wrangling, at that time not less terrible, if its consequences were duly weighed.' Vol. ii. P. 35.

The wonderful policy of the papal power, and the establishment of monachism, with the subjection of the states of Europe to priestly usurpation, occupy our attention to the twenty-third lecture, when, with the same masterly hand, the latent causes are described which led to the decline of papal dominion, and to the wound inflicted on it by the reformation. The invention of printing threatened speedy destruction to the superstition established by the Romish see; but, by her usual arts, she blunted the edge of this wonderful instrument, and contrived to pervert it into an engine for her own purpose. The first and obvious measure was to establish licensers of the press, and to make an *Index expurgatorius*, by which every edition that issued in a Catholic country was garbled in the most atrocious manner. The consequence of this infamous procedure, 'which has been taken by the court of Rome,

'—has rendered it, at this day, almost impossible to know the real sentiments of many old authors of great name, both ecclesiastics and historians; there being of several of them scarcely any edition extant at present, except those which have been so miserably garbled by the court of Rome, or, which amounts to the same thing, editions copied from those which they had vitiated by their interpolations and corrections.' Vol. ii. P. 278.

Despotism and superstition are equal enemies to the liberty of the press; and it is fortunate for mankind that at the time when the boldness of Luther broke the fetters of antichristian bondage, this engine was ready prepared for him, by which he could transmit with facility to every quarter of Europe his just abhorrence of papal iniquity. Persecution, the subject of the twenty-fifth lecture, the favourite argument of tyrants, was in vain employed against the new doctrines; but this terrible outrage of humanity is not the opprobrium of papists alone, since Protestants (to their shame be it spoken) are too liable to censure for harbouring the same vindictive spirit against those whose religious creed is not couched in terms altogether similar to their own. 'There is a sort of treason in heresy: but it is not treason against God, nor is it treason against the state, but it is treason against the priesthood.' On this subject, however, we are happy to say that 'the tide of opinion begins to turn,' and that the notions of the Roman-catholics—

'—are becoming daily more favourable to right reason, justice, and humanity. Every sincere Protestant will rejoice in the change.

But how much, on the other hand, will it prove to such a subject of heart-felt sorrow, when he sees, in any Protestant nation, (as sometimes undeniably happens, and of which we had some terrible examples in this very island no farther back than the years seventeen hundred and seventy-nine, and eighty) a strong propensity to those very principles which are the surest badge of spiritual tyranny, and have long remained the distinguishing disgrace of Roman usurpation.' Vol. ii. P. 328.

But our author is not insensible to the defects of the first reformers: their merits and demerits, the ends they had in view, and the means by which they pursued them, are described with the utmost impartiality in the remaining lectures; and the concluding remark deserves the attention of every one who wishes to adopt, not from fashion, but from conviction, the tenets of any sect of modern Protestants.

'Ye will do me the justice to believe me, when I add that it proceeds not from any pleasure in depreciating, that I have taken so much of the invidious task of exposing the blemishes in those truly meritorious characters. But of men so much exposed to public view, and so highly distinguishable, as were our reformers from popery, there is a considerable danger on either side in forming a wrong judgment. One is, indeed, that a prejudice against the instruments may endanger our contracting a prejudice against the cause. Of this extreme, in this Protestant country, I imagine, we are in little danger. To prevent it, however, their faults ought not to be mentioned without doing justice to their virtues. The other is, lest a prepossession in favour of the cause prove the source of a blind devotion to the instruments. Of this extreme, the danger here is, I think, very great. Nay, though different men's attention, according to their various circumstances, has been fixed on different instruments in the hand of Providence, in effecting the wonderful revolution then brought about, yet an immoderate attachment to one or other has been, since the beginning, the rock on which the far greater part of Protestants have split.' Vol. ii. P. 365.

Here, to our great regret, closes the series of the most important lectures on church history that have ever fallen under our inspection; in which such is the assemblage of good qualities, that we know not which most to admire:—the erudition, the labour, the impartiality, the ease, the skill, the arrangement of the lecturer, are every-where conspicuous, and everywhere correct. Though a worthy and distinguished member of an established church, he does not conceive it to be his duty to upbraid every one who is not a member in her communion; and though he vindicates her peculiar doctrines with all the aids that the best cultivated powers of reasoning and the most exquisite talent of research can impart, he is not insensible to the merits of other churches; and those whether established or not,

whether reputed orthodox or labouring under the stigma of heretical depravity. Such lectures cannot fail to have produced the happiest effects on the university in which they were delivered, and on the clergy who flourished under the author's auspices. To see the violence, bigotry, and malignity of a Knox and a Calvin thus softened down into true Christian love, must give a pleasure to every real disciple of the Gospel; and, instead of recurring to the bitterness of former ages, we ought to rejoice that a professor of an university, not always esteemed the most tolerant, could discuss the most important subjects in the history of the church without prejudice and with impartiality. To every student in every school of divinity we heartily recommend these Lectures, hoping that they may every-where be perused with the same spirit with which they were delivered.

A short Essay on Christian Temperance and Self-denial closes the volume; but, as it is hinted in the advertisement that a few more essays were left by the author in an unfinished state, we should gladly receive the intelligence that among them were some which continued the subject of the lectures nearer to the present times. Imperfect as they may be, they will, we are confident, be received by the public with gratitude. In this essay the folly of monkery is contrasted with the true spirit of Christian temperance and self-denial; and the following character of the legend, a species of composition to be described only by negatives, is very properly introduced.

'The legendary writing is not like the historical, whose subject being truth, requires the support of evidence; nor is it like the epic, whose object being to instruct by an ingenious fable, requires plausibility. As its aim is not like that of logic, by enlightening to convince the mind, but rather by clouding the understanding to confound and silence reason, it requires not argument, nor perspicuity, nor method. Simplicity is here supplied by puerility of conception, and the marvellous by the impossible. Monachism is the natural parent of the legend, in like manner as chivalry is of old romance;—a species of composition which, if not unexceptionable, is greatly superior to the other, in respect both of its end and of the means which it employs.' Vol. ii. P. 411.

For the credit of the university of which Dr. Campbell was so great an ornament, we hope that all his works will be collected, and given to the public in a manner due to the memory of so excellent a scholar, a philosopher, and Christian.

ART. XI.—*Canterbury Tales. Volume the Fourth. By Harriet Lee.* 8*vo.* 8*s. Boards.* Robinsons. 1801.

WHEN we took our leave of the misses Lee, at the conclusion (as we then deemed it) of this very interesting performance*, we expressed our regret that all the travellers had finished their tales, and that all further hope of amusement to us and the public had vanished, so early as at the conclusion of a third volume. It was, therefore, matter of peculiar, because unexpected, pleasure to us when we saw a fourth volume announced; and we perused it with readiness. It contains two stories, 'the German's Tale' and 'the Scotsman's Tale,' both by miss Harriet Lee, who very sensibly remarks to her readers, 'that if they be good-naturedly disposed, they will not inquire minutely where the travellers were picked up, but will continue to ramble on with her through the regions of imagination, without much anxiety as to the object of the journey, provided the road prove but pleasant.' From this address we shall indulge ourselves with the expectation of a farther continuance of the work, although the parties are no longer at Canterbury.

The German's Tale commences with the arrival of a stranger, his wife, and infant son, at a little town in Silesia. Here a fever attacks the husband, which, together with a heavy fall of snow, (for the winter proves peculiarly severe) prevents all further advance towards Bohemia. The poor man's malady becomes dangerous; the family has the prospect of indigence; and the resources of benevolence to be drawn from a miserable frontier town afford a hope extremely scanty and circumscribed.

'The town, though in itself extremely insignificant, had been raised to temporary consideration some years before by the residence of the Prince, who had chosen to pass on that spot the period of a political disgrace; and his departure had again reduced it to its original obscurity. The inhabitants of M— might with great justice be divided exactly into two classes—the poor who *were* proud, and the poor who were not. The former dwelt in a small number of ill-built houses, confusedly huddled together, and dignified with the title of a Bourg; where, under the claims of a sort of antiquated and worn-out nobility, they indulged in arrogance and sloth. The latter, who were distributed over a long, straggling, and half-ruined suburb, were mere bourgeois, with wants and ideas equally contracted to their situation; nor had the two classes any thing in common but that selfishness and inertness which is the general result of ignorance.' P. 4.

In this place Kruitzner and his family are detained, from the circumstances already related, till their little stock of money is quite exhausted. The landlord, who before had made up his

* See Crit. Rev. Vol. XXVI. New Arr. p. 193.

mind that so poor a man should not die in his house, begins to think it high time that they were now all out of it. Meanwhile the prince's intendant had discovered something in the looks of Josephine which determined him to afford shelter to herself, her husband, and child, in the hope that he should be paid in the way which he most desired, namely, by the death of Kruitzner and the possession of his wife. He therefore removes them to a house adjacent to the deserted palace; where, contrary to the expectation of both himself and the inn-keeper, the stranger continues to improve daily. A lawyer of the name of Idenstein, and Mr. Weilburg the post-master, are the only two persons of consequence in the town except the intendant. This worthy trio fancy they discover something of dignity about the unhappy family, and, accordingly, put in practice all their little arts to discover who they really are. The stern manners of Kruitzner and the caution of Josephine, however, disappoint this curiosity; but miss Lee is more kind to that of her readers.

'He who had announced himself at M—— simply as Frederick Kruitzner was by birth a Bohemian, and of the first class of nobility. Under the obscure name he now bore, he had buried that transmitted to him through a long line of illustrious ancestors, and which his father had hoped to see descend untarnished in the person of his son. Those hopes had long since vanished: and, before the period at which Kruitzner arrived at M——, Count Siegendorf had ceased to know whether or not he had a son in existence.

'The Count himself, though his character was in the end not wholly free from a certain degree of austerity grafted upon it by afflicting circumstances, was naturally noble, generous, and humane. He was not without the pride of rank; but it acted only in a certain sphere. His moderation rendered him dear to his inferiors, in an age when subordination was vassalage, and every lord a petty despot. He was not young when he became a father, and he looked with the peculiar fondness of one who had hardly hoped to be such, on the son whom a dying wife trebly endeared to him. In the education of the young man nothing was neglected that was either honourable or useful; nor were his talents such as to disgrace his preceptors. His boyish days, if they gave not the promise of any eminent vigour of mind, were yet marked by quickness of apprehension and feeling; and, in his rapid progress towards manhood, his father believed he saw the promise of an honourable life. The person of the young Count was early formed: the hardy exercises to which he was habituated rendered it vigorous and manly. His features were fine; his voice was commanding; his eye then sparkled with that flame which now burnt so dimly in the socket; and he had a loftiness of demeanour which seemed the expression of a noble soul.

'To this character of person, that of his mind, however, did not correspond. He had rather pride than dignity; and, unhappily, that very failing, which, when it springs from the consciousness of noble descent, sometimes becomes the source of noble actions, had on him a very opposite effect; for he was proud, not of his ancestors, but of him-

self. His mind had not vigour enough to trace causes in their effects. The splendor, therefore, which the united efforts of education, fortune, rank, and the merits of his progenitors, threw around him, was early mistaken for a personal gift—a sort of emanation proceeding from the lustre of his own endowments; and for which, as he believed he was indebted to nature, he resolved not to be accountable to man. By feelings like these, the grand principles of filial duty and affection could not but be early undermined; and, reasoning progressively upon this system, every new distinction which advancing life necessarily brought with it to a young man introduced under auspices so favourable, nourished the secret fault of his nature. He never stopt to inquire what he could have made himself, had he been born any thing but what he was. He was distinguished!—he saw it—he felt it—he was persuaded he should ever be so; and while yet a youth in the house of his father—dependent on his paternal affection, and entitled to demand credit of the world merely for what he was to be—he secretly looked down upon that world as made only for him.' p. 57.

The reader will easily believe any thing that may be said of so headstrong a character as this. After wounding his father's heart by repeated acts of obstinacy and folly, he is so unjust as to be angry with him for resenting it. He quits Bohemia, and travels into Saxony with two servants alone. His father endeavours to recall him, but he is obstinate still. After a course of dissipation he reaches Hamburg, with his health impaired and his money nearly spent. Here he contracts an acquaintance with Michelli, an Italian. This good old man was born poor but noble. He had devoted himself to mechanics, and gained a living at Hamburg by making mathematical instruments. Michelli felt himself interested by the situation and character of his new acquaintance, of whose rank in life, however, he had not the smallest suspicion: and the young count, humbled in some measure by sickness and adversity, was a frequent visitor of the Florentine and his daughter.

'By a singular transition, the son of Count Siegendorf was now become a familiar guest at the frugal board and fire-side of Michelli; and never did days pass to him so delightfully. His understanding there daily improved; his temper harmonised; the vigour of his person returned;—his passions, acting for the first time under the impulse of reason and virtue, gave just energy enough to his manners to mark the features of his mind; and, finally—in the contemplation of all—the heart of Josephine became irrecoverably lost.

'During the state of *convalescence** and languor that had preceded this period, love was a passion that had rather stolen by degrees into the bosom of the Count than imperiously asserted a claim there; but its influence was not the less powerful,—it now reigned despotically

* From this passage, and from another (p. 373 of the Scotsman's Tale), it appears to us that miss Lee has mistaken the meaning of the word *convalescence*. Rev.

and unrivalled. In proportion as the inquietudes of passion began to seize upon him, he adverted however with more acute anxiety to his own real condition in life. Could he even have resolved to trample on the most sacred laws of hospitality or gratitude for the indulgence of his inclination, he felt that nothing short of systematical and consummate hypocrisy could afford him the remotest probability of success. The love of Josephine was a generous, tender, and genuine feeling, that looked out in her eyes, and spoke in her voice; but "no thought infirm altered her cheek,"—it was a feeling that would have gone through the world with a deserving object, and encountered without shrinking every sorrow that world could inflict; but it would have withered before the breath of disgrace. The Count, without being exactly able to calculate its force, yet felt its nature; and was deeply sensible that such a woman must be at once resigned, or honourably secured. Yet that his father should consent to such an ill-assorted union was an idea so extravagant that he dared not for a moment indulge it: and hers, though he might be tempted by the moderation of his wishes to bestow his daughter on an obscure and deserving young man, would most unquestionably withhold her from the libertine son of Count Siegendorf,—one whose character, when known, would inspire no confidence, and whose age and rank would easily enable him to break through any tie not sanctioned by his family.

'A temporary gloom again clouded the features and mind of the Count. The question had been, indeed, decided in his own bosom, from the moment it became such;—or it had never yet made a part of his character to contend with any passion; much less did it now, when to yield seemed a virtue:—but the manner in which he should present himself to Michelli; and, ah! the point still more difficult to decide, that in which he should address his daughter, became the constant subject of his meditations, and once more banished repose from his pillow. He now watched Josephine with those impassioned eyes which taught her soul timidly to shrink into itself, and present to his anxious imagination and quick feelings an exterior of coldness that almost drove him to distraction. With a perturbed heart, he at length ventured to sound the opinion of Michelli. The philosopher paused upon it—like a philosopher—or, as the Count rather thought, like the executioner who holds his axe suspended over the neck of the criminal. He answered at length, however, with his accustomed simplicity and plainness:—He had conceived highly of the talents of the young man; he had no reason to doubt his conduct; of his family he was but little solicitous to inquire; for the story of misfortune and emigration presented to him at the first period of their acquaintance, when, as it seemed no interested purpose could possibly be served by it, he never suspected could be other than true: but he was a philosopher of the later ages; and though he lived chiefly among the stars, he was aware that a little terrestrial provision was necessary towards the support of a household, however simple its plan. To this objection the young man was already prepared with an answer. Previous to his explanation with Michelli, he had had the precaution to convert many valuable jewels into money, which he lodged safely in respectable hands; and though, as the son of

Count Siegendorf, poverty had long stared him in the face, he was not indigent when considered only as the future son-in-law of Michelli. For the first time in his life, too, he now ventured to hint that he had talents—education; and was rendered modest enough by love to be surprised when he found the plea admitted. Michelli referred him finally to his daughter—and, in so doing, seemed, to the overwrought mind of the Count, to sign his death-warrant. He did not long, however, continue thus diffident: the passion that animated him soon found or made its opportunity; and Josephine was too much overwhelmed with the consciousness of her own feelings to be able to conceal from him that he was beloved beyond his most sanguine expectations.—Michelli soon after bestowed the hand of his daughter on the heir of Count Siegendorf, without knowing that he was raising her to a rank the proudest in the city would have envied,—that he was consigning her to a fate the humblest might pity.' P. 84.

Some time after his marriage he confides the secret of his high birth to her and her father, and writes to count Siegendorf, expressing contrition and amendment. He advances to Cassel, to wait for his father's answer; but there, unfortunately, meets with some of his old companions, who tempt him to his former excesses. His father discards him in consequence, but offers to take his son. Siegendorf returns to Hamburg, finds Michelli dead, and sends little Conrad, then eight years old, into Bohemia to his grandfather, who agrees to allow the young count a moderate maintenance.

The baron Stralenheim was next of kin to the count Siegendorf, and, before the adoption of Conrad by him, expected to inherit his estates. The young count, after the departure of his child, lived many years at Hamburg, during which time Josephine had another boy, who was now advanced to the age of seven years. By accident Siegendorf hears of his father's death, and of Stralenheim's intention to prove Conrad a bastard. He departs for Bohemia to counteract his scheme, almost destitute of money: and in this journey it is that he is taken sick in Silesia, with which circumstance the story commences.

Stralenheim was not acquainted with the person of Siegendorf, but he had spies to watch his motions: he was soon informed of his having quitted Hamburg, and in a few days he himself set off also for Bohemia. It was his design to quarrel with him on the road, if possible, near some fortress in Brandenburg; for, as he travelled with his own name, and Siegendorf in disguise, he hoped to get him imprisoned, if not for life, yet long enough at least to take possession of his estates. But Stralenheim was not able to trace the route he had taken; and, in attempting to cross a stream, whose bridge had been carried away by the rain, he would have lost his life but for the assistance of two travellers.

'The Baron, however, in escaping the stream, had not escaped all

the consequences of his plunge there. Violent feverish symptoms announced the probability of future suffering. The house to which he had been dragged afforded no accommodation or comfort to alleviate it. He recollected, precisely at this juncture, that he was within the estates, and not far from the palace, of the Prince de T——, under whom he had served; nor did he hesitate to profit by the occasion. His name, though not his person, was known to the Intendant at M——; the rank he announced secured his reception; and thus, at length, without any previous plan or knowledge on his own part, was the Baron set down within three hundred yards of the man he had travelled so many leagues in search of. Thus, too, were the misfortunes of the unhappy Count brought to a climax, when the name of all others most hateful to him dropped from the lips of the innocent Marcellin, and when the report of Idenstein confirmed the alarming intelligence that "the stranger arrived in the Prince's coach at the palace" was no other than Baron Stralenheim.' P. 153.

The baron naturally suspects Kruitzner to be the person he is in search of; and the intendant, Weilburg, and Idenstein, confirm him in his suspicions. At this juncture Conrad makes his appearance: he is now grown a fine young man, and proves to be one of the strangers who saved the baron from the river. He recognises his father and mother, but keeps it secret from Stralenheim. Idenstein, the lawyer, is bribed by a jewel to assist Siegendorf with a chaise by night, on which night, however, the baron is murdered, and, as it proves afterwards, though far, very far from what we expected, Conrad is the murderer.

In our remarks upon the first volume of this work* we observed that the stories wanted the characteristic excellence of those of Chaucer; but, in the tale which we have just read, that objection by no means holds good. It is exactly such a tale as a German would have told, and it is related with the same gloom with which a German would have related it. The incidents are always impressive and striking, and the misfortunes the consequence of vice or folly: but, alas! the innocent are implicated with the guilty. Such is the lot of our nature, that the tender Josephine must be punished together with the imprudent Siegendorf. We cannot help expressing again our surprise that Conrad should have been made a murderer; nor can we think that miss Lee meant it when she so highly commended him at his first interview with his father. The Hungarian was a character already prepared for the purpose; or if he were to be kept clear from a crime, to which indeed he had no temptation, why cause Stralenheim to be murdered at all? To this question we confess the reply is obvious. Without the murder, the German characteristic were nearly lost. True;—but either Conrad should have been superior to the crime, or he should not have been raised so high in the reader's estimation when he first appeared in Silesia.

* Crit. Rev. New Arr. Vol. XXII. p. 171.

The Scotsman's Tale is altogether a different one from that of the German. The narrative is artless and simple in the extreme; and, from its simplicity, the reader, without any sort of difficulty or any violence to his judgement, could readily believe every tittle of it to be true. A young North Briton is sent by his father to St. Petersburg on business; he rambles into Sweden, is overturned on the road, and finds himself, when he recovers his senses, in the house of a Lutheran priest. He there falls in love with a young *émigrée*, who returns his affection; but her brother, who is a count, refuses his consent to her marrying a merchant. The young Scot is compelled to return to London on account of his father's bankruptcy, and of course despairs, in these disastrous circumstances, of obtaining his Claudina. His father dies: he enters into a 'compting-house, contracts an intimacy with a young Frenchman, and soon after becomes a prey to jealousy, on seeing his fair one's picture round his friend's neck. The Frenchman borrows some money of him, and then disappears. After a fortnight or three weeks, however, he returns to town; and the following is the conversation at their first meeting:

"I come," said he, stepping towards me, "to demand your congratulations, and to announce a piece of good fortune in which you will sympathize with me."

"Spare yourself the relation," said I sullenly—"I know the good fortune that has befallen you without its being told. You are married—or on the point of being so.—And, to show you that I am better informed of your affairs than you suppose, I can even name the faithless woman who has bestowed herself upon you."

"When I do marry," said Vaudreuil, laughing, "I hope it will not be a faithless woman at least.—You are, in truth, a most ingenious guesser; and after you have pointed out the fair one who means to do me the favour of bestowing herself upon me, I shall know what portion of gratitude is due to both you and to her. In the interim, however, assure yourself that it is not matrimony, but that which has of late engrossed a much greater share of the thoughts of mankind—politics—which is in question with me. I have received undoubted information that the new government in France will allow me to recover at least a considerable portion of my family claims and property there. I have never borne arms against my country; and, should I prove successful in my application, I shall be enabled to serve a brother who is less fortunately circumstanced, and a sister inexpressibly dear to me."

"You have a sister!" exclaimed I.

"Undoubtedly I have," returned Vaudreuil, smiling archly.

"And you wear her picture"—

—"At my bosom!" and he drew it from thence.

"Ah, it is Claudina!—my Claudina—my own Claudina!" cried I, snatching and kissing it rapturously a thousand times. Vaudreuil could not forbear smiling at an *étourderie* so foreign to all he had yet seen of my character.

"I am ignorant how soon she is to be your Claudina," said he at length, gently disengaging the portrait; "but I know she is at present mine; and I am not quite assured that she will permit me to authorise such violent caresses.—Let us be seated, my kind friend," he added, recovering his usual interesting gravity of tone and manner; "and if you can command these transports of yours, so little in unison with our ideas of English phlegm, I will tell you what I am sure you will have real pleasure in hearing—I will tell you that your generous interposition rescued Claudina and both her brothers from a state of half-despondency; that your pecuniary kindness supplied with necessaries and comforts the proud spirit and suffering frame of St. Victoire;—finally, that it has afforded Claudina herself the means of coming up to London, and of thanking you in person. These, believe me, are not dreams," said he, perceiving me stare with astonishment: "it is but very lately that I have known the history of my own family: such as it is I will relate it to you.—I need not tell you that I am much younger than St. Victoire—there is, in fact, only the difference of two years between Claudina and myself: but I look older—for I have suffered,"—he added, sighing. "From the time I had any use of reason, it unfortunately happened that mine did not accord with that of my family—I was, therefore, an early outcast from it, and remained in France when my relations quitted it, without their deigning to take the smallest interest in my after-fate. My name was prohibited to Claudina's lips, as attaching disgrace to her own; and it was the constant habit of suppressing it that probably prevented its reaching your ears. I was not much more fortunate, however, in my political career than my father and my brother had been. The fickle and too enthusiastic nation of which I was an individual became sanguinary, and disgraced the noblest aim of humanity. I was nearly a victim to the guillotine; but a friendly banker at Paris concealed me, and, by his assistance, I passed in safety to Rouen. I was not without abilities, and am among those of my countrymen who think it no disgrace to use them. I applied myself under a borrowed name to business: but I did not find that I was wholly safe from persecution, and was, therefore, advised to quit France. My heart fondly turned towards St. Petersburg, where I believed I should find my mother, my brother, and my sister. As I was now rather more unfortunate than themselves, I conceived that my offences would be expiated in their eyes; and I accordingly embarked. I soon found that I had had the misfortune to lose one of the three, without being happy enough to recover the other two; for my reception from St. Victoire was neither brotherly nor generous. It was indeed such as determined me to meet him no more; for I was not without some share of the family pride, when it was roused. I saw Claudina accidentally for a quarter of an hour, but he would not permit me to converse with her freely. I wrote to her, however; and I requested from her my mother's picture, as a memorial of my family. She did not possess it; but she sent me her own, together with an earnest intreaty to see me again. No doubt she thought me very unkind; for I was so circumstanced that I could not enter the lists with St. Victoire on that subject, and he eluded my address when I attempted to send her another letter. I therefore quitted St. Petersburg without having

an opportunity of vindicating my sentiments to her, and came over to England, where, by the continued assistance of my worthy friends at Rouen, I obtained the employment in the course of which I was fortunate enough to meet with you.—Ah! your generous heart, my dear friend," said he, pressing my hand, "has sympathised with mine during this narration!—May it be thus that good actions ever come home to the bosom of him who performs them!—You respected the innocent tenderness of Claudina; and that tenderness will, I hope, henceforward be unremittingly exercised to reward you!—You extended your philanthropy and good offices to a foreigner whom your countrymen did not always treat with the indulgence due to the unfortunate:—you have gained by it a friend, who will, to the latest hour of his life, be the friend of Englishmen, and the protector of those of any country to whom protection is necessary." P. 458.

After this generous speech on the part of Vaudreuil, they repair to the lodgings of the elder brother, St. Victoire; and as, in the Frenchman's absence, an uncle had left the Caledonian a competent property, he soon becomes blessed by the possession of Claudina.

We have again to notice the same defect in miss Lee's language which we pointed out before—the continual omission of the relative pronoun. It is no extenuation of this fault that it is become common; for it is a most outrageous transgression against the rules of grammar, and is perhaps the cause of more perplexity and confusion than any other inaccuracy whatever.

But we are far from meaning by this remark to depreciate the performance. That it is a great fault, we must again pronounce; but the merits of the Canterbury Tales will over-balance many such errors as this; and we have no doubt of finding our time pleasantly employed in the perusal of another volume, whenever the authors may be disposed to entertain us.

MONTHLY CATALOGUE.

POLITICS.....POLITICAL ECONOMY.

ART. 12.—*A short View of the Political Situation of the Northern Powers: founded on Observations made during a Tour through Russia, Sweden, and Denmark, in the last seven Months of the Year* 1800. *With Conjectures on the probable Issue of the approaching Contest. By William Hunter, Esq.* 8vo. 2s. 6d. Stockdale. 1801.

IT sometimes happens, that, on taking up a work whose pages are cut, before we sit down to a regular perusal of the whole, the eye

undesignedly glances upon some particular and more prominent passage. This was the case with the work before us;—the last page encountered our view prior to our having seen the title.

'How glorious will it be to recollect, when the time of suffering is past, that we have successfully resisted the collected strength of Europe, and, by proving the impotence of their attacks, that we have secured to ourselves the perpetuation of our rights! Arduous as the struggle has been, our satisfaction will be proportioned to the sacrifices to which we have yielded. On what then have we to hesitate? Submission and disgrace, resistance and glory, unanimity and independence, must ever go hand in hand. Our perils are great, but our means, if properly applied, are not insufficient. Let us then unite for our own defence, and the chastisement of our foes. Let us offer up petty dissensions and party animosities at the pure altar of public good; and, evident as our danger and our duty are, let us be convinced that we can only avoid the one by pursuing the other.' P. 114.

We concluded immediately that this was a translation from the French of the speech of some general to his soldiers, or a prefect to the citizens of his community; when, lo! on examining a few pages farther back, it appeared that Britain, not France, was intended in this paragraph, and that, instead of our uniting together the collected strength of Europe against the latter country, we had really and successfully resisted it by ourselves alone. In the same strain the whole pamphlet is written; not a single remark is made which the author might not have derived from the news-papers, instead of having had the trouble and expense of a seven-months' tour through Russia, Sweden, and Denmark; and his conjecture on the probable issue of the contest leaves us a general pacification, 'founded on the rights of independent nations, and the long established customs and usages of Europe.' How far these conjectures were correct, he may now fortunately have an opportunity of deciding, by a perusal of the terms of the treaty itself; and he will at least find he is possessed of as much of the spirit of prophecy as the generality of politicians on his own side of the question.

ART. 13.—*Observations on the Commerce of Great-Britain with the Russian and Ottoman Empires, and on the Projects of Russia against the Ottoman and British Dominions.* 8vo. 2s. Debrett. 1801.

A grand budget from a man in the closet with a map of the world before him, marching and counter-marching his troops a few thousand miles, and issuing squadrons to accomplish his imaginary plans. Russia is the great bugbear, and the Ottoman empire is to be supported by the Protestant force of Britain. We may judge of the whole from the contents of one chapter:—'Of the projects of Russia, not only against the British dominions in Hindoostan, but also against Persia, China, Japan, Mexico, and North-America, and the means of counteracting them.' This is, indeed, projecting upon a wide field; but the whole plan is now fortunately defunct. PEACE to its manes!

ART. 14.—*Letters on the real Causes and probable Consequences of the present War with Russia.* 8*vo.* 2*s.* Cadell *and* Davies. 1801.

The writer did not foresee that the war with Russia would so soon be terminated; and it is to be lamented that his friends, who wished to peruse these Letters (originally published in the Oracle, under the signature of Alfred) collected in a volume, did not make greater allowances for his other occupations, instead of putting him to the necessity of apologising for 'the want of order and other defects of composition, the consequence of a very hasty publication.'

ART. 15.—*The Letters of Fabius to the Right Hon. William Pitt, on his proposed Abolition of the Test, in Favour of the Roman-Catholics of Ireland. With an Appendix, containing Mr. Pitt's Speech in the Debate of* 1790. 8*vo.* 2*s.* Cobbet *and* Morgan. 1801.

The author of these Letters embraces the vulgar report that Mr. Pitt resigned his place because he could not carry the question of the emancipation of the Irish Catholics. These epistles are, in consequence, addressed to him with a view of reprobating the proposed measure, and introduce a variety of trite arguments about popery, church and state, and the test laws. We were prepared for these shadows of ratiocination by a preface, in which the example of the Pagans is held up to us as a sufficient reason why we should also hedge in an establishment with the fences of tests and corporation oaths. The usual cry is introduced of French principles and infidelity; and Mr. Pitt's speech on the Test Act is very fairly thrown at him, to show the inconsistency of his conduct in favouring the Catholics now, when a few years ago he was so severe against the Dissenters. If Mr. Pitt have really changed his mind on this subject, the change, *in this instance*, does him honour; for the established churches of England and Scotland have too much intrinsic merit to run the risk of the remotest injury, at present, by any indulgences that might be extended to their brethren of the Catholic persuasion.

ART. 16.—*A Vindication of the Earl of Carnarvon's Assertion respecting the Expences of the War: in Answer to the Reporter of the Substance of the Speech of Lord Auckland, in the House of Lords, on Friday, 20th March,* 1801. *To which is added, a Copy of Lord Auckland's Speech, as therein reported.* 8*vo.* 1*s.* Debrett. 1801.

The inaccuracy of lord Auckland's speech is properly corrected, and lord Carnarvon's opinion fairly stated. The chief point of importance, in this publication, is the part taken on the change of ministry by the former nobleman, who, on this subject, thus expresses himself:

'On the one hand, I cannot discover a sufficient cause for the unhappy resignations which took place in a moment of accumulating and increasing difficulties; on the other hand, it is impossible that men of high spirit, and of such fair and well-founded ambition, could, for a moment, be affected by a desire to have less fatigue or less responsibility. It is not in human nature, or in history, that generals inured to great actions, and born to achieve them, can, without motives of good and superior import, get into their post-chaise and quit

their army in the time of action. I am obliged then, my lords, to have recourse to the words of a noble earl, and to say that there is in this business "a mystery, and something difficult for one man to explain to another." There is a veil through which the eye cannot penetrate. Time and circumstances may remove the veil; it cannot be drawn aside by the committee which the present motion seeks to establish.' P. 24.

As the change is made, the nation is very willing that the motives which produced it should be concealed; and as it appeared from the statements of the day that there was 'a disposition in the house to bring the consideration of the Catholic disqualifications to a grave and temporate discussion,' we have not the least doubt that this disposition will be increased by the present interval of debate. The supposed dangers attending it will be found to be ideal, and the advantages of union and harmony consequent on 'the abolition of all odious distinctions in matters of religion' will be recognised.

ART. 17.—*Observations on the enormous high Price of Provisions; showing, amongst other Articles, that the overgrown Opulence of the Husbandman or Farmer tends to subvert the necessary Gradations of Society; is inimical to the Interests of Morality in general, and, if not salutarily corrected, will be the perpetual Bane and Misery of the Country. By a Kentish Clergyman.* 8vo. 2s. Clement. 1801.

This clergyman is very angry at beholding the husbandman or farmer rising to that rank of society in which, from the nature of his employment and the circumstances of the times, we now often find him stationed. The farmer of the present day must be a man of capital. The increased taxation of the country, for its government and its poor, have very much diminished the feudal consequence of the lord of the soil; and it must be a pleasure to every liberal mind to perceive the cultivators of the county of Kent in affluent circumstances, to survey them improving the land beyond the utmost hopes of their forefathers, and at the same time educating their children in a manner that may qualify them to extend still farther the advantages of their situation. The industry and the attainments of the Kentish farmers naturally excite a degree of jealousy in those who have lived merely upon the rents of the soil; but we see no real grounds for our author's querulous lamentation, that, 'Alas! things are now-a-days turned upside down.' We see no harm in the fact, that the farmer drinks his wine, and rides in his carriage: we could wish only that he paid his labourers always (as we believe the generality do in Kent) their proper wages, instead of drawing a part of them out of the poor rates.

ART. 18.—*Observations on the Income Tax; with Regulations suggested for the Security of the Revenue, and preventing the Waste of Public Money: Together with a proposed Plan of an Auxiliary to the Sinking Fund. By Joseph Burtbell.* 8vo. 1s. Jordan. 1801.

Several imperfections in the Income Tax are pointed out, and an attempt is made to improve it. We shudder at one of them—the demanding of an oath from every person on delivering his statement.

Oaths are already too common in this country. We are better pleased with the writer's conclusion, 'that, on a true ratio in taxation, like justice in the balance, the harmony and prosperity of the country must infallibly depend.'

ART. 19.—*An Address to the good Sense and Candour of the People, in Behalf of the Dealers in Corn; with some few Observations on a late Trial for Regrating. By Sir Thomas Turton, Bart. The Second Edition, with a Postscript.* 8vo. 3s. 6d. Egerton. 1800.

The idle clamour raised lately against the dealers in corn, and supported by many from whose rank in society ample knowledge might have been expected, naturally excited inquiry into the real state of the corn-trade, and a vindication of the numerous parties, who must concur in bringing provisions to the door of the consumer. The good sense of the public soon obtained a victory over the artifices by which it was attempted to be misled; and the rights of property, when appropriated to trade, upheld by those who were best acquainted with the theory and practice of both, completely decided the contest. The operations of the respective dealers in corn are considered in the pamphlet before us, and the absurdity of their combination is clearly evinced: but we are surprised that the author should tell us, in his first paragraph, that he has little time to spare; since, without detriment to his subject, he might have curtailed his work by at least three-fourths of its present materials.

RELIGION.

ART. 20.—*An Epistolary Discussion upon Religion, between G. W. a Protestant of the Church of England, and M. J. B. B. a French Roman-Catholic.* 12mo. 2s. 6d. Cadell *and* Davies.

The contending parties in this epistolary discussion are stated to be 'a protestant of the church of England' and 'a French Roman-catholic;' but the whole dialogue is obviously the production of one pen. The subjects discussed are those we have so often met with before, of the eucharist, invocation of saints, purgatory, indulgences, &c. And as the writer, though he may in a dialogue exhibit two characters, cannot in himself have two sets of faith, gives the victory eventually to one of his combatants over the other. In the present instance it is the Roman-catholic who triumphs; and, consequently, we may easily ascertain of what church the author is a member.

We are happy to find, however, that the writer, adopting the moderate sentiments lately avowed by the Roman-catholics of this country, disclaims the doctrine of the pope's infallibility, and the power formerly assumed by him of absolving subjects from their allegiance to their respective sovereigns.

We are also happy to discover that the principle of religious toleration is now so well understood, and so readily embraced both by Catholics and Protestants. The most zealous friend of religious liberty will, nevertheless, we think, approve of the following truly liberal sentiments, proceeding as they do from the pen of a Roman-catholic:

'But Sir, let the apology that one could make, in favour of the Roman-catholic, be what it may, I am far from exculpating him. The Protestant was wrong, in the violence he offered to the Roman-catholic, to oblige him to renounce his faith; and the Roman-catholic was not right, when having it in his power, he forced the Protestant to retain a faith he was willing to renounce. The example of our divine Master, who left even his apostles to their own choice, when he said to them, "Will ye also go away?" John vi. 18. taught them to behave in a different manner. When will men be made sensible, that the only way of bringing disciples to Jesus Christ is closely to follow his example, "to begin to do," that is, to practise all virtues, and then "to teach?" Acts i. 1.

'I am myself, Sir, so much of your sentiment upon toleration, that the contrary has my hearty abhorrence. Were I a legislator, I would have no body troubled for his religion. I take it to be the greatest injustice to punish a man for not thinking as another man does; as if it was in our power to model our consciences as we please, and to change them as one does his cloaths. A man cannot be accountable to another man, but for the engagements he can contract with him; he cannot oblige himself to have the same thoughts with another; therefore it is a most cruel tyranny to punish him for not having them, to rob him of his social privileges, because his thoughts are not your thoughts, and he addresses his Creator in a way different from yours. When properly qualified to serve our fellow-citizens, what more do they want from us, but integrity? I was always offended at the manner the Protestants were used in France, and some other countries: that people, honest in their dealings, charitable to the poor, and submissive to the laws, had been kept in a sort of civil degradation on no other account than that of their religious tenets, was, in my eyes, an injustice that admits of no justification, and I could never approve.

'Sovereigns, strike with the sword of the law whoever transgresses it; it is your right and duty; but take care not to make our religious opinions a government affair: we are to account for them to none but God. It is because sovereigns said to men, "on this, and no other altar, you shall offer up your sacrifices," that the earth has so many times been stained with the blood of its blinded inhabitants. Leave every one of your subjects to worship the Supreme Being after his own manner, satisfied with offering to their imitation patterns of all the virtues religion prescribes, and soon you will see dying away that jealous, restless spirit of proselytism, which makes one part of mankind persecute the other in the name of God, and changes brethren, who, acting after his example, should give their life for another, into irreconcileable enemies, that reckon for a merit the implacable hatred they mutually entertain.' P. 183.

ART. 21.—*A few Words on the Unreasonableness of not attending to the Christian Religion.* 8*vo.* Spragg. 1801.

These 'few words' are very much to the purpose; but, unfortunately, the persons for whose use they are intended are little likely to peruse them with attention. Indeed, the pains bestowed on infidels and deists may, with much greater advantage, be generally spent, in the present state of our country, on Christians themselves; and their

attainment of a closer union of opinion and more liberal charity would produce a greater effect on infidels than any exhortations from the press upon the subject of natural religion. If any Christian, however, have a deistical acquaintance who possesses patience enough to read a few pages of a reply to his arguments with seriousness, and would consent to discuss the subject with temper, this little work might with advantage be put into his hands, and afford matter for useful conversation.

ART. 22.—*A Sermon, preached at Hendon in the County of Middlesex, on Sundays the 14th and 21st of December, 1800, after his Majesty's Proclamation, recommending Economy and Frugality in the Use of every Species of Grain, had been read. By Charles Barton, B. D. &c.* 8vo. 1s. Rivingtons. 1800.

A very useful discourse at the time that it was preached.

ART. 23.—*The aweful Judgements of God against the wicked and impenitent People of the two ancient Kingdoms of Israel and Judah; exhibited in a plain, practical Fast-Sermon, as a solemn and seasonable Warning to all the People of the United Kingdom of England and Ireland. By Christopher Hodgson, LL. B. &c.* 8vo. 1s. Rivingtons. 1801.

The bands of Chaldees, Syrians, Moabites, Ammonites, when invading Judah, are compared to 'the bands of the French, and bands of the Russians, and bands of the Swedes, Danes, and Dutch, at this moment, against our own recently united kingdom.' Jeroboam, 'the usurper, was the Bonaparte of his time.' The feasts of Baal were similar to those 'kept in France to celebrate the triumph of reason over religion.' The ruin of Jeroboam's family is to make us reflect 'where Robespierre now is, and all the faction who were his vile confederates.' The idolatry of Judah, borrowed from that of the neighbouring tribes, is to 'teach Britannia to beware of Gallia's breasts, which have long been swollen with the poisonous milk of infidelity.' Pul, Tiglath-pileser, Shalmaneser, and Nebuchadnezzar the king of Babylon, are types of 'France, Russia, Sweden, Denmark, and Holland.'—Verily, the preacher hath a pretty knowledge of ancient and modern history! but these displays of it, so far from being suited to the gravity of the pulpit, would even be extravagant in romance.

ART. 24.—*Christian Views of Death, considered in a Sermon, preached at Bishop's Hull, near Taunton, November 3d, 1799, on Occasion of the Death of the Rev. Peard Fillard, who died on the 21st of October, in the 69th Year of his Age: to which is added, the Address at the Interment. By Joshua Toulmin, D. D.* 8vo. 1s. Johnson.

In this funeral discourse the preacher pays a tribute of respect to the memory of departed worth. In illustration of the sentiment expressed in the text, that 'death is gain,' he first inquires, what were their thoughts of death who were not favoured with the light of divine revelation? Here he shows, from a variety of passages selected from heathen writers, that their views of it were truly gloomy, their minds oppressed with terror at its anticipation, and that the

most favourable light under which many even of the greatest men of antiquity considered it was that of total annihilation, and the utter extinction of all human concerns, 'beyond which there was no room for fear or hope, grief or joy.' From the heathen world he next turns our attention to the Jews, and from various passages, cited from the Old Testament, proves that the representations there given of death, as to its nature and consequences, are very different from the cheerful and sublime view under which St. Paul represents it; hence he naturally proceeds to show what a pleasing change of view, with respect to death, is exhibited under the Gospel. These points, with the applicatory part of the discourse, are handled in a serious and sensible manner.—The address subjoined, which was delivered at the interment, contains a variety of religious and useful observations, well adapted to the occasion.

ART. 25.—*A Sermon, preached in the Cathedral Church at Lincoln, on Sunday, September* 16, 1798, *being the Anniversary Meeting of the Governors of the County-Hospital. By the Rev. George Hutton, B. D. &c. Published for the Benefit of the Hospital.* 8vo. 1*s.* Cadell *and* Davies.

This sermon affords sufficient proofs of the abilities of the preacher. It is sensible and judicious, and contains various observations of a moral and political tendency, often indeed unnecessary, but occasionally weighty in themselves, and which, with considerable ingenuity, are made to bear upon the professed subject of the discourse.

Mr. Hutton appears to be an able, as we trust he was also a successful, pleader on behalf of the county hospital for Lincoln, the advantages of which he justly and forcibly states; whilst, at the same time, he satisfactorily answers those prejudices and objections which the poor have been led to entertain too hastily against the mode of medical and chirurgical treatment of the patients.

ART. 26.—*Devotional Exercises and Contemplations, extracted altogether from the Book of Psalms; and suited to all Classes and Circumstances of Mankind. In Four Parts. By Alexander Cleeve, A. B. &c.* 12mo. 2*s.* 6*d.* Robinsons.

The professed design of the compiler of this little manual is to arrange the materials of which the book of Psalms is composed, in such a manner as to present one connected summary of devotions, under the distinct heads or parts of confession of sins, petitions for support and deliverance under trouble, consolatory reflexions, lofty sentiments, &c. The compiler's object and plan shall be stated in his own words:

'The idea of arranging the whole book of Psalms under particular heads for private use has long ago been attempted; and probably executed differently by different authors: but all have concurred in keeping each psalm *whole* and *entire*. Yet sometimes there may be found in the compass of the same psalm, passages petitionary, eucharistic, penitential, consolatory. Here then it is that the present plan takes place. Instead of referring each entire psalm to its particular head, under each head, adopted in this plan, the author has selected all the particular passages from the *whole* book of Psalms

which he conceived to belong to that head. To do that correctly so as not to depart from the proper sense of the passage, could not fail of being attended with great difficulty; and required the most attentive caution and discernment.' P. viii.

'To separate therefore such passages of the psalms as might prove useful to every suppliant, and, as far as it was practicable, to reduce them to proper heads, and harmonise them as connected subjects, is the aim of this devout companion. Uniting detached passages of different psalms, and, with a still nicer hand, to knit together members of verses composed of different matter, so as to give the whole a regular appearance and meaning; and thereby to "gather up the" very "fragments" of that part "of the bread of life, that nothing might be lost," proved to be a tedious and perplexing task: and while with extreme diffidence it is submitted to the reader, may plead, it is to be hoped, for the seeming irregularities of the index. In every other point, the author has adhered to the letter of the text: and he trusts that every one who enters into the spirit of the Eastern poetry, which though sometimes majestically flowing, is at others abrupt and bold, will find the model of it here before him, thus "compacted by that which every joint supplieth," not altogether destitute of symmetry, nor ill accommodated to the best of all uses it is humbly designed to answer.' P. xii.

We have only to add our commendation of the plan as stated by Mr. Cleeve himself—that it appears to be executed with accuracy and judgement, and to be well calculated, in the hands of a pious reader, to answer the intention of the worthy author.

ART. 27.—*Sermon preached at Berkeley Chapel, Charles-Street, Berkeley-Square, on Thursday, November* 29, 1798; *being the Day appointed for a general Thanksgiving to Almighty God. By Gilbert Parke.* 4*to.* 1*s.* Robinsons.

In the vast body of sermons preached on occasion of the last general thanksgiving, and which have been since published, we have met with but few whose features were sufficiently predominant to discriminate them from the common mass. Of this trite and undistinguishable class is the present discourse, in which the preacher cursorily notices our national advantages as presenting motives to the exercise of patriotism and gratitude.

ART. 28.—*A Sermon preached at the Visitation of the Honourable and Right Reverend Edward, Lord Bishop of Carlisle, held in the Cathedral Church of St. Mary, Carlisle, on Monday, June* 25, 1798. *By the Rev. John Farrer.* 4*to.* 1*s.* Rivingtons.

A plain, serious, and impressive discourse, in which the preacher, with an unaffected vein of piety, reminds his brethren in the ministry of the important duties of their station, recommends an unblemished conduct, and an edifying example.

This sermon has been printed for the benefit of the association of schoolmasters in the North of England, of whose plan some account is given at the close.

ART. 29.—*A Sermon preached before the first Battalion of the Manchester and Salford Volunteers, at St. Peter's Church, in Manchester, on Tuesday, June 4th, 1799. By Samuel Hall, A. M. &c.* 8vo. 2s. Button.

Among the many sermons which have been preached and published on occasion of the formation of voluntary military associations, Mr. Hall's is by no means the least meritorious. It has the character of being appropriate to the occasion upon which, and the company before whom, it was delivered. It discovers a spirit of religion and loyalty, in language well expressed; and, in recommending an attention to religious duties, as suited to the employments of a military profession, the preacher discovers a becoming attention, on his part, to enforce what was peculiarly incumbent upon him as a Christian divine.—The text which forms the foundation of this discourse is taken from Ps. xxvii. 3.

We must nevertheless add that we cannot countenance military discourses from the pulpit. They are always strangely out of place.

THE BLAGDON CONTROVERSY.

ART. 30.—*The Controversy between Mrs. Hannah More and the Curate of Blagdon, relative to the Conduct of her Teacher of the Sunday-School in that Parish; with the original Letters and explanatory Notes. By Thomas Bere, M. A. &c.* 8vo. 3s. Jordan. 1801.

The advantage of Sunday schools is obviously great; yet, in common with every other institution, they are liable to abuse. A charge has been brought against them, and from a high ecclesiastical authority, as seminaries of sedition; but it has never to our knowledge (though repeated calls have been urged for proofs of so wild an accusation) been in any one instance substantiated. That they may be made subservient to the purposes of schism and enthusiasm, is certain, because the teachers employed may be either openly or covertly disseminators of docrines inconsistent with those of the church of England. Against this abuse of them it is unquestionably the duty of ministers of the church to be upon their guard. With the schools of dissenters indeed they can have no interference; but in those which are under their peculiar guidance, which are founded by persons particularly attached to the establishment, the minister who inquires minutely into the conduct of the teacher cannot be accused of improper interference. In the parish of Blagdon a Sunday-school has been long established under the particular auspices of Mrs. Hannah More, whose teacher was generally suspected of being a methodist, and of holding weekly meetings in his house agreeably to the discipline of that sect. Such a conduct was esteemed an impropriety by the curate; and the circumstance being mentioned by the curate's wife to Mrs. Hannah More, the latter requested her to attend one of these meetings, and with this request she complied. At this meeting no extemporary prayers were introduced, but the teacher inquired of his hearers after their spiritual state in a manner that seemed, to the lady, to savour of enthusiasm; and she acquainted Mrs. Hannah More, by letter, with the impressions made on her mind in conse-

quence of this visit. Mrs. More manifested some degree of inattention to such notification; and, by degrees, this trifling affair was wrought into a regular dispute of such a magnitude as to be settled only by affidavits, and the arbitration of the chief magistrates and gentlemen of the district. At a convention for this purpose it was unanimously resolved 'that the schoolmaster had behaved extremely improper, and that, at all events, the private school ought to be abolished.'

This verdict was received at Blagdon with bell-ringing, a kind of triumph which not without reason displeased the bishop's chaplain, who condemned the intemperate exultation of the curate. The curate has since been humbled in his turn. The fault was not, however, of a very heinous nature; and some allowance must be made for the situation of the curate, who had lived seventeen years in his parish, and seems to have possessed, in a great degree, the attachment of his parishioners. The affair did not, however, end here (though every true friend, both to the church and the Sunday-schools, must lament that it had advanced so far): for a short time afterwards the curate received a letter from his rector, informing him that it had been reported to the bishop that he (the curate) had omitted, on the appointed days, the Athanasian creed; which circumstance, connected with some others, induced a doubt of the orthodoxy of his faith. The letter ended with a wish that he would resign the curacy, to avoid the irksome consequences of an episcopal mandate. The omission of the Athanasian creed, an omission so very common, though certainly unjustifiable in the present days, was excused by the curate on the account of the duty he had to perform on the high festivals on which it is appointed to be read, namely, two communion services, attended by a very great number of communicants; but he professes his readiness to declare his faith at any time conformably to it; and he adds, what will strike every reader most forcibly, 'Why was this want of orthodoxy never mentioned till after the judgement at Blagdon? The reason is obvious; it was announced a few days after that decision, that I should be driven from my curacy, and, if I did not go quietly, I should have my gown taken from me.' In spite of his remonstrances, however, the episcopal mandate came, and he was deprived of his curacy; and the bishop, a month after, directed his son to write the following letter to the curate:

'Reverend Sir,

'I am directed by my father to inform you that his instructions to Dr. Crossman, to remove you from the cure of Blagdon, were the result of very mature deliberation, and that he has not since seen any reason for thinking them too peremptory or too precipitate.'

Here then the matter rests. The charge of mutilating the service of the church of England is allowed; and it is coupled with other circumstances not mentioned. The accusations brought against the curate may have been the consequence of his interference with the teacher of the Sunday-school; yet, though such a circumstance places his accusers in a very odious light, it does not detract from the weight of the accusation itself; nor could it relieve the bishop from noticing it when advanced. If the charges were true, the prelate seems to

have acted in the mildest possible manner against the delinquent; for it was in his power to have urged an inquiry, which might have ended, indeed, in establishing him in his curacy, if innocent; but it might also have been followed by severer ecclesiastical censures. That there is something wrong somewhere, the conclusion drawn by the curate from his own story, seems evident. That there was something indiscreet in the school, we can readily admit; but the curate has not, by any means, made it appear that the bishop was not perfectly justifiable in removing him from his curacy. The fanaticism in the school, and the want of orthodoxy in the parsonage, are points which must be kept entirely separated in judging of this curious controversy.

ART. 31.—*A Letter to the Rev. Thomas Bere, Rector of Butcombe, occasioned by his late unwarrantable Attack on Mrs. Hannah More. With an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart.* 8vo. 1s. 6d. Cadell *and* Davies. 1801.

The object of this letter is to defend the school at Blagdon, and Mrs. Hannah More, from the accusations of the late curate. It is with great concern we notice the number of affidavits published on this occasion, and lament that the friends of both parties did not interfere to prevent such an improper use of an oath. The determination of the gentlemen at Blagdon, on the improper conduct of the schoolmaster, does not seem to be at all invalidated by the remarks made by this writer, who has, however, brought sufficient proof that Mrs. Hannah More has been attacked in a most unwarrantable manner upon this occasion. She does not appear to have been instrumental in depriving the curate of his curacy; yet the co-incidence of the charge against him for want of orthodoxy with this school dispute is a circumstance of a very suspicious nature, and which will attach to the defenders of the schoolmaster till the accusers of the curate to the bishop come forth boldly and avow themselves. The quotation, in this work, of the profane conversation on the Trinity, is highly injudicious and blamable;—the character of the person attacked might have been vindicated without any such repetition; and it is singular that this writer should not have seen the impropriety of giving circulation to such language, when he declares of his adversary, 'that it was rashness in the extreme to publish to the world what no man can contemplate for a single moment without being the worse for it.'

ART. 32.—*An Appeal to the Public on the Controversy between Hannah More, the Curate of Blagdon, and the Rev. Sir A. Elton. By Thomas Bere, A. M. &c.* 8vo. 2s. Robinsons. 1801.

The late curate of Blagdon is not quiet under his dismission, nor satisfied with a plain representation of his case. The public has probably forgotten the reply of Sir A. Elton to his statement; and it will be difficult to recall its attention sufficiently to this enlargement of the controversy. The simple fact is, that the curate was discharged from his curacy soon after he had substantiated some charges of methodism againt Mrs. More's schoolmaster. There was much

of swearing on both sides. Sir A. Elton vindicated the lady's conduct, and took exceptions to the evidence on which the schoolmaster had been convicted before a very respectable meeting of gentlemen and clergymen. It is the object of this work to show the baronet's mistakes; and the curate keeps firm to his point, that there is a danger to the church from the influence of methodists over Sunday schools. To prove this, he instances several parishes in which this influence had been exerted. The appeal would have come with greater effect if there had been fewer quotations, in general very trite, from the Latin, and if the author had attempered his confidence in the justice of his cause with a little more modesty. The obscure part of this strange controversy remains to be cleared up; namely, the real accusation of the curate to the bishop, and the names of his accusers. At present the curate seems to have been hardly dealt with; but the bishop may have taken one of the mildest courses in his power, and have pursued a neglect of the orders of the church with greater severity.

ART. 33.—*A Statement of Facts relative to Mrs. H. More's Schools, occasioned by some late Misrepresentations.* 8vo. 6d. Cadell *and* Davies. 1801.

The charge brought by the ex-curate of Blagdon of the influence of methodism in certain parishes is contradicted in the most positive manner by nine clergymen, curates, vicars, or rectors of the parishes referred to: and to their declarations they have affixed their names. From these declarations it appears that the teachers of Sunday-schools are appointed by the clergymen of the parish, that the schools are conducted under their inspection, and that nothing is taught in them inconsistent with the doctrine and discipline of the church of England.

ART. 34.—*Expostulatory Letter to the Rev. Sir Abraham Elton, Bart. in consequence of his late Publication addressed to the Rev. Thomas Bere, Rector of Butcombe.* 8vo, 1s. Robinsons. 1801.

An anonymous correspondent, unacquainted with the ex-curate of Blagdon, takes up his pen on a perusal of the Blagdon controversy, and Sir A. Elton's letter in consequence. He treats the subject with great calmness and impartiality, has a great respect for both the baronet and the lady whose name so often occurs in the controversy, and seems to have formed a judgement on this case not very far from the truth.

'I believe that Mrs. More, with the purest and most upright intentions, might pursue her schemes of piety and religious instruction to an extent that would establish, what the author of a Letter to our Metropolitan, lately published, terms, an "*imperium in imperio*" in our church system. And that (to use the words ascribed to her and her sister by Mrs. Parsons) "it was not their intention to establish a school merely for children, and that it should not be made a nursery of, but that it was intended to instruct the grown up."—But you must be aware, sir, that the constitution has placed this duty in other hands; and blind, indeed, must be your zeal, if you do not perceive the force and strength of a great part of what has been

stated on that subject by the author just alluded to. In a word, sir, I am of opinion it would be a blessed thing, both for the rising part of the present generation, and for that which is descending, if there were an Hannah More in every parish, invested, under the controling superintendance of the resident minister, with power to carry into effect all her benevolent purposes; but I would not have that power, in any instance, delegated to an Henry Young, or any other enthusiast, or uneducated person, however religious or well-disposed.

Finally, returning for one moment to the cause of Mr. Bere, I offer you what I feel to be the best proof and illustration of the sentiments I entertain of Mrs. Hannah More, by declaring my persuasion that the length to which matters have been carried against that clergyman is to her a subject of deep regret, and that she would rejoice not less than his own friends at his restoration to the curacy of Blagdon.' P. 33.

ART. 35.—*A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, Rector of Brockley.* 8*vo.* 4*d.* 1801.

The ex-curate of Blagdon had thrown out an insinuation against the writer of this letter, who here calls upon him to bring forward his charges boldly, and to explain what the insinuation refers to. It is truly unpleasant to observe what old and idle stories are ransacked upon this occasion. A poor woman is introduced, who is thus libeled by the writer:—'She having had a natural child, was not the charge I brought against this woman.' Mrs. Hannah More will not, we are persuaded, be pleased with this revival of a story about a natural child, nor with the writer's false grammar upon the occasion.

ART. 36.—*The Blagdon Controversy; or, short Criticisms on the late Dispute between the Curate of Blagdon and Mrs. Hannah More, relative to Sunday Schools and Monday private Schools. By a Layman.* 8*vo.* 1*s.* Robinsons. 1801.

The chief actors in this famous controversy pass in review before the layman in the following order—The bishop of Bath and Wells, the chancellor of the diocese, Dr. Crossman, Mrs. H. More, Mrs. M. More, Mr. Young, Mrs. Parsons, Margaret Thorn, Rev. Mr. Boak, White, Bush, and Baber, Silas Derrick, Dennis Stallard, Mrs. Bere. The remarks on the part which each has taken, are, in general, appropriate and temperate. Towards the conclusion the whole is properly summed up; and with this conclusion we hope we shall have a conclusion of the controversy.

'The decision of the meeting at Blagdon (the rev. Mr. Whaley in the chair) remains unshaken.

'First, That the school-master had behaved improperly.—Proved.

'Secondly, That the private school ought to be abolished.—Admitted.

'Thirdly, That Young ought not to be continued school-master, without Mr. Bere (the curate's) approbation.

'Nothing clearer as to all Sunday's schools.

'The cause of dismission of Mr. Bere from the curacy is still unknown. Now, as Dr. Crossman informed his curate, that Dr. Moss

and his venerable father were impressed with very favourable sentiments respecting his conduct, is not the public entitled to know when and why they changed their minds?—I must say with Mr. Bere, at the close of his Appeal, that the bishop either "did too much or too little;" and probably he now thinks so himself; for nothing short of a doubt could make the concealment of a doubtful delinquency prudent or necessary on his part.

'Mrs. Hannah More has suffered in reputation by the discussion—what she might have effected, had she defended her own cause as well as she has done others, I cannot pretend to say; but sure I am, that her apologists, with more zeal than judgement, have hurt her cause, and would have injured it even had it been better—they have been mere panegyrists in a matter which required plain statements of facts, and no ornaments or figures of speech.

"Non tali auxilio, non defensoribus istis,
Tempus eget." P. 33.

MEDICINE AND SURGERY.

ART. 37.—*An Introduction to a Course of Lectures on the Operations of Surgery. By Thomas Chevalier, A. M. &c.* 8vo. 1s. Bagster. 1801.

We have been much pleased with this introduction, which contains many valuable and important rules, meriting the attention of the young surgeon. Among these, no part is of more consequence than that which explains the different state of the living and dead, the healthy and diseased organs, for the instruction of the student who has been used to operate on the dead body only. There is a little apparent inconsistency in the author, who advises the student, in one part with great propriety, to attend to the circumstances which indicate the necessity of an operation, and to the treatment which ought to proceed or follow, rather than anxiously to run after every operation as the only circumstance worthy of attention; while, in another, he advises every opportunity to be taken to examine the dexterity of operators on every occasion. The inconsistency, however, is apparent only; yet the two advices are not sufficiently discriminated.—The particular circumstances to be attended to, previous, during, and subsequent to an operation, are very judiciously explained.

ART. 38.—*Practical Observations on the Nature and Treatment of some exasperated Symptoms attending the Venereal Disease. By Edward Geoghegan.* 8vo. 3s. Debrett. 1801.

If there be any peculiar or definite object in this desultory publication, it is to show that changes in the state of the prevailing epidemic influence the appearances of the venereal disease, rather than any peculiar acrimony of the infecting matter. This we can readily believe; but these and some collateral observations are neither perspicuously explained nor detailed with advantage. On the whole, this appears a very trifling performance, and we have some reason to suspect that a few gross and obvious errors of orthography and grammar are not to be attributed to the printer.

ART. 39.—*An Introduction to the Study of the Animal Economy. Translated from the French of Cuvier, by John Allen, Fellow of the Royal College of Surgeons, &c.* 8*vo.* 2*s.* Longman *and* Rees. 1801.

This is a translation of the introductory lecture of Cuvier to his Comparative Anatomy, and is very ably executed; but we have already had occasion to notice the original. The translator points out the correspondence between the Linnæan arrangement and that of the French anatomist.

ART. 40—*Instructions relative to Self-Preservation during the Prevalence of Contagious Diseases. By a Physician.* 8*vo.* 6*d.* Seeley. 1801.

These instructions are benevolent, and, so far as they go, judicious; but they are by no means sufficiently extensive, or enforced with competent energy. We have lately considered the subject, and need not add to our former observations.

AGRICULTURE, &c.

ART. 41.—*A Letter addressed to the Right Hon. Lord Carrington, President of the Board of Agriculture. By Colonel Fullarton, M.P. &c.* 8*vo.* 2*s.* 6*d.* Debrett. 1801.

The chief object of Mr. Fullarton, in this letter, is to reply to the queries proposed by the Board of Agriculture respecting the agricultural management of different soils. We know not whether the objects of the board extended so far; but by much the most valuable and important parts of this present address relate to inclosures, the rights of common, and the cultivation of the crown lands. In some agricultural points we differ from our author, though his management in general demands our praise. On the other subjects we think his remarks highly worthy of attention. They are clear and judicious; and his plans reasonable and practicable. We trust that they will not be overlooked by those who *must* soon attend to the subject.

ART. 42.—*Letters from his Excellency General Washington to Arthur Young, Esq. F.R.S. containing an Account of his Husbandry, with a Map of his Farm, his Opinions on various Questions in Agriculture, and many Particulars of the Rural Economy of the United States.* 8*vo.* 3*s. sewed.* Richardson. 1801.

The future historian must ascertain the real merits of the late president of the United States, as a general or a politician. It is to us tender ground; for we had once the misfortune of having our words quoted, as in opposition with ourselves, from their having been understood in a sense directly contrary to that which they were intended to convey. It is sufficient at present to observe that general Washington appears, in these letters, to be a *plain* and judicious agriculturist. Much useful matter respecting the productions of the United States is scattered through this pamphlet; and some of Mr. Young's remarks are conveyed in a peculiar vein of pleasant humour, which enlivens even the dull subject of agriculture, and agreeably treats some minuter disputed points. The '*utile*' is, however, predominant in this pamphlet; but no very favourable view is given of American husbandry.

ART. 43.—*An Essay upon Gardening; containing a Catalogue of Exotic Plants for the Stoves and Green-Houses of the British Gardens; the best Method of planting the Hot-House Vine; Directions for obtaining and preparing proper Earths and Compositions to preserve tender Exotics; Observations on the History of Gardening; and a Contrast of the ancient with the modern Taste. By Richard Steele, late of Thirsk, but now of Sion Hill, near Thirsk, in the County of York.* 4to. 18s. *Boards.* Hurst. 1800.

We have not found much to commend in this pompous work. The greater part of the information, perhaps the whole, has been often and more advantageously detailed; and, in some circumstances, omissions or errors are observable.

The first part consists of alphabetical lists of perennial, annual, and biennial plants; and an index is afterwards added, as the arrangement is that of the genera. Our author has anticipated one objection, that of directing too warm a situation, by saying that his observations are made in a northern county. We contend, however, that this is a general error, and that many of the plants even of the torrid zone may be gradually inured to a green-house. In the stove the heat is not only too great, but the plants are too much crowded, and they are drawn up to a disproportioned height, a circumstance useful to the nursery man, as the plant is sooner saleable, but unnecessary or improper in a gentleman's stove.

Our author recommends the general stove, with the additional wings, on a level with the ground, rising by steps to the centre, where the heat is greatest; and adds some remarks of no very peculiar value or importance on the culture of the vine. Plans and elevations of the general stove, as well as those of a green-house of the Ionic order, and that of Mr. Salisbury at Chappel Allerton, near Leeds, are annexed. The modes of propagating and cultivating the plants mentioned in the preceding essay are subjoined.

ART. 44.—*A comparative Statement of the Food produced from Arable and Grass Land, and the Returns arising from each; with Observations on the late Inclosures, and the probable Effect of a general Act for inclosing Commons or Wastes, Heaths, &c. Together with other Matters. Addressed to John Fane, Esq. M. P. By the Rev. Luke Heslop, Archdeacon of Bucks.* 4to. 2s. Reynolds. 1801.

The object of our ingenious author appears to be the demonstrating that grass land is more productive than arable, and that, consequently, the increase of inclosures will not supply the deficiency of corn as has been expected. Indeed he shows, *a posteriori*, that, since inclosures have been common, corn has actually been much more scarce. It may, however, be suggested, that by augmenting our inclosures the balance will necessarily be diminished; and though we should not attain the wished-for end in the exact ratio pointed out by the report of the Board of Agriculture, facilitating inclosures we still consider as a most important object.

BIOGRAPHY.

ART. 45. *The Life, Adventures, and Opinions, of Colonel George Hanger. Written by Himself. To which is added, Advice to the Prelates and Legislators, how to correct the Immorality and Jacobinism of the present Age, and at the same Time increase the Revenue.—Advice to the lovely Cyprians, and to the Fair Sex in General, how to pass their Lives in future to their better Satisfaction, and to enjoy with Discretion the three Cardinal Virtues.—On Matrimony, Compulsive Wedlock, and on Polygamy.—On the Misery of Female Prostitution.—The History of the lovely Ægyptia, the Pamela of Norwood, and Paragon of the Egyptian Race; the Author's Marriage with her, and her cruel Infidelity and Elopement with a travelling Tinker.—And a History of the King's Bench Prison, written by the Author during his Custody under the Marshal of that Prison, descriptive of the Miseries endured by the Prisoners, and the extravagant Expence incident to their Confinement.* 2 *Vols.* 8*vo.* 14*s.* Debrett. 1801.

From the time of Cibber, modesty has induced many authors to offer 'an apology' for their lives. Had this term been introduced into the present title-page, it could never have been more properly applied; for the author is the least part of his own subject; and numerous digressions take us, often for a long time, from colonel Hanger himself. Yet we thought, or we fancied,—for

'Old commentators view
In Homer more than Homer knew,'—

we fancied, we say, that the work was not only digressive but progressive, and that these flights were in reality the apology, conveyed from the title to the work itself. In truth, they are often of that convenient kind which may be well employed for the purpose.

To speak more particularly, however, of the book before us, we do not find many events of colonel Hanger's life; for the work is not yet finished. The author is a man of the world, lively, shrewd, and happy, apparently 'more sinned against than sinning.' His observations on men and manners, sometimes indeed a little on the wrong side, make up a large portion of the publication; but he contrives to interest us in his most desultory excursions; and not unfrequently—for *our* lives have not been so much checquered—he has instructed us. We could find somewhat to blame, and to praise, were we to engage deeply in the subject; but we will not anticipate the reader's judgement. Whatever that may be, he will, we think, be entertained as we have been; and we would, at least, advise him to make the experiment.

ART. 46.—*A Letter to the Honourable Colonel George Hanger, from an Attorney at Law.* 8*vo.* 1*s.* 6*d.* Debrett.

Colonel Hanger has called the law 'a detestable profession,' probably, as we have hinted, from his having been chiefly conversant with its worst members, or not making a distinction between just claims and his own difficulties in answering them. The attorney, with conscious dignity and sound good sense, pleads the cause of his

profession. We have seen nothing more clear, more decided, or more manly. He notices all colonel Hanger's real imputations, and answers them with great acuteness. But perhaps, after all, they had better have remained unanswered; as in such case they would probably have been forgotten before this time. Garrick never replied to Smollett's invectives against managerial influence; no one member of the profession ever noticed some later invectives against lawyers and bailiffs; and they are talked of no more—they are now as if they had never existed.

POETRY.

ART. 47.—*Coleccion de Poësias Castellanas, &c.—A Collection of Spanish Poetry, extracted from the most celebrated Writers in this Language, and particularly from Garcilaso de la Vega, with an Abridgement of his Life. Dedicated to Lady Frances Temple. By Gaëtano Raviz-zotti.* 8*vo.* 7*s.* 6*d. sewed.* Mawman.

Works of this kind are always useful, even when compiled from vernacular writers, if the selection be made with taste and discrimination. Where literature has been long cultivated, and has acquired any considerable degree of eminence, few among the multitude have time enough to peruse, at large, any considerable proportion of the bulky volumes, whether of poetry or prose, which must necessarily ensue; and the more prominent beauties of authors, and particularly in metrical composition, may frequently be exhibited with advantage in a curtailed form, and thus save us much trouble of searching for them amidst multitudinous pages of inferior merit. In a compilation of foreign poems, however, a greater degree of taste and judgement seems necessary than in a vernacular arrangement; for if, by the introduction of vitiated or injudicious specimens, a false opinion of the general character of the nation from whom they are copied, with respect to its genius and literature, be once engendered, the difficulty of recurring to the originals, and of correcting ourselves by a more enlarged comparison, must necessarily be more considerable in the former case than in the latter. Above all things, and particularly in publications which, like the present, are intended as an introduction to the knowledge of a foreign language, the minutest attention is requisite with regard to typographical precision; without which the learner must be for ever perplexed and confounded, and will stand in perpetual need of a master at his elbow.

We have been induced to make these observations from a hope that they may not pass without attention on the part of the editor of the volume before us in a future impression, if the demand of the public should ever render such an impression necessary. There are many pieces introduced into the work at present which might easily be spared, as contributing neither to the entertainment of the reader nor to the honour of the Castilian Muses—and we now more particularly allude to the sonnets of Francisco de Borja. Why so large a portion of the book should be allotted either to himself or even to the *divine* Figueroa, as the courtesy of his own country has denominated him, while we do not meet with a syllable from the pens of Lope de Vega, Ercilla, or Melendez, we are at a loss to conceive. From the

very numerous sonnets of the immortal author of Araucana, but more particularly still from the truly elegant odes of Juan Melandez, some specimens surely might have been selected not unworthy of a place in the present compilation. Our editor's library is certainly too confined, and we would advise him to enlarge it.

But the typography is more faulty than the selection, and will often puzzle the reader almost beyond the power of extricating himself. That we may not be accused of censuring unjustly, we will quote a few specimens from the second eclogue of Garcilaso de la Vega, entitled Albanio and Salicio, and confine ourselves to this alone.

'O claras ondas! como veo presente,
Et viendo os, la memoria de aquel dia,' &c. P. 58.

At the end of *presente*, in the first verse of this couplet, instead of a comma we meet with a period, and the learner is, in consequence, totally precluded from understanding the poet's meaning. An error of precisely the same kind occurs not more than nine lines below,—

'El dulce murmurar deste ruido.'

where the period should, in like manner, be a comma, and where the sense is totally destroyed for want of it.

In p. 64, the speech of Albanio, which should begin with the verse

'Con un amigo tal tal verdad es eso,'

appears, as at present printed, to be a continuation of that of Salicio; the name Albanio not being prefixed as in other instances, and there being no division of this verse from the preceding.

In p. 74, the speech of Albanio, commencing

'Quien es contra su ser tan inhumano,'

is attributed to Salicio, by a misnomer of the one for the other; and in p. 70, the following verse,

'En el campo turbamos tu sosiego;

which occurs as *first* at the top of the page, should be *last* at the bottom, twenty-seven lines distant from its present position—a change of place which certainly cannot be traced out by the learner, who will in consequence be apt to despond as to a possibility of comprehending the poet's meaning, and perhaps as to his own power of acquiring a knowledge of the Spanish language. We could point out many similar errors, and of equal magnitude; but these are sufficient to show the necessity of future correction, and we readily forbear. The work we see, by the title-page, was printed at a provincial press, viz. Romsey (in Hampshire, we presume), and probably was not submitted to the editor's inspection as the sheets were worked off. A vocabulary is added, containing the greater part of the words in the volume, and which, to those who are not altogether ignorant of Spanish, may save the trouble of consulting a more bulky dictionary.

The following sonnet of Francisco de Borja is one of the best in

the collection, and we insert it for a comparison with Mr. Pope's celebrated Ode on the same subject.

'Dichoso el que sus años ha passado
En solitario campo en propia casa,
En quien del tiempo los agravios passa,
De sus rusticos techos amparado.
No vive allì engañoso, ni engañado
Ni el justo fin de la razon traspassa,
Ni por codicía misera y escasa
Probó la fé del locc mar airado.
Vé balar sus ovejas ciento a ciento:
Su dicha no le aprieta, aunque fue corta,
Y en mas anchura vive que el palacio.
Vos* que seguis su vano movimiento,
Mas camino teneis, pero que importa,
Si vida sobra al que vivió de espacio?' P. 150.

Our readers may accept of the following version,

Happy the man, amid his native vale,
In his own cot, who spends his peaceful days,
Safe from each mountain-storm that round him plays;
For ne'er can storm his rustic roof assail.
There, undeceiving, undeceived, the gale
Drinks he of health; from virtue never strays;
Nor feels the lust of gain his bosom craze
Once o'er the deep to drive th' adventurous sail.
His flocks he marks thro' many a bleating fold;
And, e'en tho' scant his portion, glittering courts
Feel not the generous warmth his heart that fires,
Ye! in vain joys who riot uncontroul'd,
Extol your ampler means!—yet what imports
The means of life beyond what life requires?

DRAMA.

Art. 48.—*King John; an Historical Tragedy, altered from Shakespeare, as it was acted at Reading School, for the Subscription to the Naval Pillar, to be erected in Honour of the Naval Victories of the present War.* 8*vo.* 2*s.* 6*d.* Bremner. 1800.

The classical talents of Dr. Valpy, and his other valuable qualifications and abilities as a teacher of youth, have been long known to, and appreciated by, the literary world. It will, therefore, be reasonably concluded, that a play which has passed through such able hands is perfectly appropriated to the *purpose* for which it was *intended*. The drama of King John, as it was performed by the young gentlemen of Reading school, is precisely such a play as should be represented by such actors: it is weeded of all its noxious expressions, and nothing is left in it which might taint the mind or crimson the cheek of a school-boy. Dr. Valpy, however, has gone far beyond the

* We have here another instance of the extreme carelessness with which this volume is printed—the pronoun *los* being erroneously inserted instead of *vos*. Rev.

retrenchment of indecencies. Shakspeare puts into the mouth of Constance, when speaking to the young Arthur,

> ' If thou, that bidst me be content, wert grim,
> Ugly, and sland'rous to thy mother's womb,
> Full of unpleasing blots, and sightless stains,
> Lame, foolish, crooked, swart, prodigious,
> Patch'd with foul moles and eye-offending marks,
> *I would not care, I then would be content;*
> *For then I should not love thee; no, nor thou*
> *Become thy great birth, nor deserve a crown.*
> But thou art fair——.'

But Dr. Valpy makes her say—

> ' If thou, that bid'st me be content, wert grim,
> Ugly, deform'd, offensive to the sight,
> *Still, as my child, my heart would feel thy wrongs.*
> But thou art fair——.' P. 19.

We cannot give a probable guess at the doctor's reason for omitting this string of epithets. There is no one, who has the smallest particle of critical taste or genuine feeling about him, but must discover that the tame expression of "offensive to the sight," which supplies its place, has reduced the passage from a Hercules to a pigmy. But what shall we say of the other alteration in this speech, which we have marked in *Italics*? Constance is no longer Shakspeare's Constance; she is become the Constance of doctor Valpy: she is a different Constance here from the Constance of all the rest of the play. We must in this instance pronounce the doctor a bold man indeed; for noone but a bold man would attempt to dispute the knowledge of the human mind with Shakspeare. We entirely agree with Dr. Valpy on the indecency of the first act, and the disgrace of its being repeated on the stage. The poet who has genius to cut those excrescences off judiciously would merit the warmest thanks of the public: but let him proceed no further, if he mean his work to meet the general eye. If, like Dr. Valpy, he intend it for a private purpose, he may, like him, take greater liberties; but upon a public theatre, and before a British audience, such a total alteration of any one of the pieces of the boasted and immortal dramatist of this country could never be tolerated.

ART. 49.—*Antonio; a Tragedy in Five Acts. By William Godwin.* 8*vo.* 2*s.* 6*d.* Robinsons. 1800.

This tragedy was some time since represented at Drury-Lane theatre, where it drew no tears, excepting those of the author and his friends. It appears to have been damned *nemine contradicente*; and Mr. Godwin, in the language of Pope's disappointed dramatist, exclaimed upon the occasion,

> ' ——————Zounds! I'll print it,
> And shame the fools.'

The shame is still, however, or we are much mistaken, his own;

and the present instance affords a melancholy addition to those already on record, of men of unquestioned abilities miscalculating the extent of their mental powers.

ART. 50.—*Crime from Ambition: a Play in Five Acts. Translated from the German of Wilhelm Augustus Iffland, by Maria Geisweiler, Translator of the Noble Lie, &c. &c.* 8vo. 2s. 6d. Geisweiler. 1800.

We have never been partial to the German theatre; and this is not one of its brightest luminaries. It approaches nearly to the sentimental dramas so fashionable among us about thirty years since, and might have been left in its original language without any loss to our national literature.

NOVELS.

ART. 51. *The Knight and Mason; or, He who runs may read. A Novel. Four Volumes.* 12mo. 18s. *Boards.* Crosby *and* Letterman. 1801.

A number of remarks occur in the course of these volumes, which show that the author has given his thoughts to other subjects than the love stories that occupy the bulk of novels. We do not mean that the passion of love has no place in this, for it is its most prominent feature, but that a number of foreign, yet pertinent, observations, are not unfrequently introduced. The sentiments of Cockpit, relating to the necessity of surgeons being supplied with bodies, though sometimes expressed a little unfeelingly, contain a good deal of truth; and his thoughts on press-gangs and pressed men are in unison with those of every friend of liberty and humanity. Perhaps it may be said that the author goes sometimes unnecessarily out of his way to pay a compliment to masonry, and is rather *old-maidish* in his notions of the truth of dreams; but, upon the whole, the performance is far from being contemptible.

ART. 52.—*The Confession; a Novel. In Five Volumes. By Agnes Musgrave.* 12mo. 1l. *Boards.* Cawthorn. 1801.

Adeline de Rougemont, the heroine of this novel, is rejected by the baron, and driven from his house, on the confession of her dying mother, that she is not his daughter, but the child of illicit love. In real life, if a woman's conscience had felt sufficiently wounded to make this declaration, she would have quieted it still farther by informing the unhappy orphan to whose protection she had a right in future: but, in a novel, things are managed otherwise, or else matter for five volumes could not be collected from the story. The events of this tale are by no means, in other respects, improbably related; and the different circumstances of Adeline's distress are described with considerable appeal to the reader's feelings. But we think it not amiss to advise the author, before she again introduces a French personage into her productions, to study a litle the idioms and the mode of writing correctly that, now generally-understood, language.

MISCELLANEOUS LIST.

ART. 53.—*The Creation; in Six Books; after the Manner, and as an introductory Companion to the Death of Abel and Death of Cain. By William Henry Hall, Author of the Royal Encyclopedia, &c.* 12mo. 2*s.* 6*d. bound.* Crosby *and* Letterman. 1801.

We have never read without extreme disgust that sort of composition which has been, not inaptly, termed 'prose run mad;' but when to its natural turgidity of style is added obscurity of sentiment, it becomes loathsome and insufferable. The apostle Paul was caught up into heaven, as the Scripture informs us, and heard things not fit for the tongue of man to utter. How our author got there, it is not given to us to know; but there, it seems, he has been, and at his return has proceeded to utter a string of nonsensical effusions, (to say nothing worse of them) in a language which we will defy all the grammarians, logicians, metaphysicians, and philologists in the universe, met in full synod, to render intelligible. The following quotation will serve as a specimen, both of the matter and the manner of the work; which when the reader has perused, he will most likely say of the author, in comparison with the writer of the book of Genesis, as Dr. Johnson said of Ambrose Phillips's translations of Pindar, that 'if he has less fire than his original, he has confessedly a deal more smoke.'

'When a sufficient quantity had been drain'd from the anomalous matter of chaotic genus, whereof the abyss was compos'd, to serve the purposes of Jehovah, the Lord, by his Almighty pow'r, caus'd the great ocean floating in the heretofore vacuum to be upheld by his arm, whilst intense heat from the fires below, with which chaos was recently impregnated, caus'd an ebullition in the whole sea aloft in the infantile air. The waters, thus heated, soon gave the property of expansion; which, by its active principle, rais'd mountains of steam and smoke to regions still nigher heav'n. Here the crystalliz'd distillation was order'd to remain. No heat ascended higher; the scroll became a membrane, to inclose all within its rotundic scope! The crystal became congeal'd and adamantine. The whole surface of the hollow sphere was now complete. The walls of adamant and precious gems, the rarest and finest waters, were now without a door, opening, or crevice. God, light, and all materials, were within!' P. 35.

ART. 54.—*A Letter respectfully addressed to the Right Reverend Father in God, Henry Reginald, by Divine Permission Lord Bishop of Exeter; containing a Vindication of Truth, an Exposure of Detraction, and an earnest Appeal to his Lordship, as a constituted Guardian of the Church, for the Preservation of her Peace, Dignity, and Prosperity. By one of her humble, but most affectionate Friends.* 8vo. 6*d.* Cadell *and* Davies.

The strange and unjustifiable mode of attack made by a clergyman on the character of a brother divine, in the same diocese, has produced this defence of the latter, which is written with great temper and soundness of judgement. The writer we should infer to be of the evangelical party, of whose doctrine of evangelical righte-

ousness he gives a rational account, consistently with the Scriptures and the articles of the church. The accused clergyman does not appear to have required such a defence; for the attack on him is almost too contemptible for notice; and, for the credit of the west of England, we hope that it is by this time forgotten.

ART. 55.—*An Estimate of the Number of Inhabitants in Great-Britain and Ireland. By Sir Frederic Morton Eden, Bart.* 8vo. 2s. 6d. Wright. 1800.

This work is swelled out to an unnecessary size and price by the number of tables in it, which might have easily been reduced to half their amount. From examining the registers and the population of several parishes, the author's conclusions are, that baptisms are to burials as 10 to $8\frac{1}{5}$. and to assessed houses as $4\frac{2}{3}$ to 10; to marriages as 1 to 3 nearly; to population as 1 to $27\frac{3}{4}$; assessed houses to population as 1 to $14\frac{1}{2}$, and to marriages as 78 to 10; marriages to population as 1 to 139. As these conclusions are only approximations from other tables and conjectures, they are corrected, and a nearer approach is made to the proportion between baptisms and population, which is that of one to $31\frac{1}{2}$: Hence, by multiplying 340,000 baptisms into $31\frac{1}{2}$, the population of England and Wales is made to amount to 10,710,000; and in round numbers, allowances being made for seamen and soldiers not returned in the list, to 11,000,000. The population of Ireland is reckoned at 3,800,000, and of Scotland nearly 2,000,000. The accounts delivered to the house of commons will bring us nearer, probably, to the truth; and the writer would have consulted the interest of his readers, if he had delayed this publication till he could have availed himself of the superior degree of information to be derived from the late returns of our population.

ART. 56.—*Substitutes for Wheaten Flour.—A Treatise on Rice and Potatoes, as far as relates to the Use of them in Pastry, with Directions for preparing each, as practised at Tupp and Perry's, 158, Oxford-street. Dedicated, by Permission, to her Majesty. By John George Perry.* 8vo. 6d. Bell. 1801.

In the late season of scarcity, the substitution of rice for flour was of great importance; and Mr. Perry of course has afforded us some valuable information. On the processes it is not our intention to enlarge; for we would not deprive the author of those emoluments which are justly his due. We may, however, in general remark, that the want of tenacity in rice flour, the chief objection to its being used for paste, is supplied by previously digesting it in a heat less than that of 212°, either in water, milk, or cream, according to the pastry for which it is designed.

ART. 57.—*The Statistical-Observer's Pocket Companion: being a systematical Set of Queries, calculated to assist Travellers, and all inquisitive Men at large, in their Researches about the State of Nations. Translated from the French of Julia, Duchess of Giovane, &c.* 12mo. Béné. 1801.

This elegant little *vade mecum* is intended for the assistance of travellers, to direct their inquiries on statistical subjects. It is exe-

cuted with judgement and attention, and will suggest many important objects of investigation, which might not otherwise have occurred.

ART. 58.—*A Hint to prevent the Ruin of timid Stockholders.* 8vo. Scott. 1801.

Very few stockholders stood in need of any of the hints here given. Those, however, who did, and, having read, who followed the advice of this writer not to sell out, will thank him for his good counsel.

ART. 59.—*Observations on the Improvement of Boston Haven, submitted to the Consideration of the Landed and Commercial Interest, to the Commissioners of the Drainages dependent on this Haven, and to the Corporation of Boston. Part II. By William Chapman.* 8vo. No Publisher's Name. 1801.

We have already announced the first part of these Observations*, and need not enlarge on a subject so entirely local, and destitute of general interest.

ART. 60.—*Oratio Crewiana in Theatro Sheldoniano Oxon. habita VII Kal. Julii MDCCC. A Gulielmo Crowe, LL. B. è Coll. Nov. Public. Univ. Oratore.* 4to. 1s. 6d. Rivingtons, 1800.

Our author, in a neat and elegant style, praises poetry and poets; but an oration should have been, we think, 'a stream of higher mood,' and in language more elevated. Somewhat more also than a few hackneyed common-place *encomia* might have been expected from the 'public orator.'

ART. 61.—*The Answer of Mr. Taunton, of Oxford, to a Letter written by Dr. Alexander Croke, of Studley, to the Proprietors of the Common of Otmoor.* 8vo. No Publisher's Name.

The inclosure and drainage of a moor has given rise to a violent altercation between the author and Dr. Croke, in which so much libellous matter is infused, that the court of King's Bench seems to be the most expedient place to settle the dispute and the merits of the parties.

* See p. 119 of this Volume.

TO A CORRESPONDENT.

IN answer to Quæsitor, we reply, that the writer of the article referred to is clearly of opinion that the verb *differ*, in the passage quoted, is in the singular, and not in the plural number: but the generality of his brother critics are of a different opinion, and suppose that the verb above mentioned is in the subjunctive mood,—a mood whose existence in the English language is, to say *the least*, very problematical.

*** The price of Mr. Pearson's Annotations on Dr. Paley's Philosophy is 3s. instead of 5s. as mis-stated in our last num—